

One Hundred Twenty-fourth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 2, 3 and 4,
1953

With Report of Discourses



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Printed in the United States of America

Education Lives As Long As You Read

GOOD BOOKS

Life of a Great Leader	\$2.50
Biography of President Heber J. Grant Bryant S. Hinckley	
Presidents of the Church	\$4.00
Preston Nibley New revised edition including biographical sketch of President David O. McKay	
Brigham Young, the Man and His Work.....	\$3.00
Preston Nibley	
Masterpieces of Latter-day Saint Leaders	\$2.00
Compiled by N. B. Lundwall	
A Marvelous Work and a Wonder	\$1.75
LeGrand Richards	
Sermons and Missionary Services of Melvin J. Ballard	\$2.75
Bryant S. Hinckley	
Prophecy and Modern Times	\$1.75
W. Cleon Skousen	
Ancient America and The Book of Mormon.....	\$4.00
Milton R. Hunter and Thomas Stewart Ferguson	
Outlines of Ecclesiastical History	\$2.25
B. H. Roberts	

ALL PRICES ARE SUBJECT TO CHANGE WITHOUT NOTICE

DESERET BOOK COMPANY

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

44 East South Temple Street, Salt Lake City 10, Utah

The One Hundred Twenty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 2, 3 and 4, 1953.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 3, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVNU at Logan, KJAM at Vernal.

In Idaho: KRXX at Rexburg, KJRL at Pocatello, KID at Idaho Falls, KGEM at Boise, KBIO at Burley, KEEP at Twin Falls.

In Colorado: KEXO at Grand Junction.

In Nevada: KELY at Ely.

In Arizona: KTYL at Mesa, KVNC at Winslow.

In California: (Sunday Only) KBLA at North Hollywood, KEEN at San Jose, KSBP at San Bruno, KRON at San Francisco, KNOB at Long Beach, KPRO at Riverside, KGO-TV at San Francisco, KNXT-TV at Los Angeles.

In Washington: (Sunday Morning Only) KYAK at Yakima, K'TNT-TV at Tacoma.

In Oregon: (Sunday Morning Only) KPAM at Portland, KWRC at Pendleton, KPTV-TV at Portland.

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the conference

and the General Priesthood meeting were broadcast in the Assembly Hall, on Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire to the Brigham Young University Fieldhouse in Provo, Utah, and to the Church's Institute in Logan, for the accommodation of large groups of brethren holding the priesthood who had assembled in those buildings to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of *Columbia Church of the Air* program.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, and Richard L. Evans.¹

¹Elder Richard L. Evans was sustained at this Conference (October 4) as a member of the Quorum of the Twelve Apostles to fill the vacancy caused by the death of Elder Albert E. Bowen.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris,² ElRay L. Christiansen, and John Longden.³

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins,⁴ Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.⁵

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

²Elder Stayner Richards passed away May 28, 1953.

³Elder Hugh B. Brown was sustained at this Conference as an Assistant to the Twelve Apostles.

⁴Elder Richard L. Evans was sustained as a member of the Quorum of the Twelve Apostles.

⁵Elder Marion Duff Hanks was sustained at this Conference as a member of the First Council of the Seventy.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of General Welfare Committee, Church Welfare Program.

Members of Church Board of Education and Administrator, Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened Friday morning, October 2, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The great auditorium and galleries of the Tabernacle were filled with people, large numbers occupied the Assembly Hall to the south of the Tabernacle and also Barratt Hall (40 North Main Street), provision having been made for the overflow crowds to enjoy the services in the Assembly Hall and Barratt Hall by means of television. In addition, many others assembled on the Tabernacle grounds where amplifiers had been provided so that those who were unable to obtain entrance to any of these buildings could hear the services as they were broadcast from the Tabernacle.

The choral singing for this session was furnished by the Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting. Alexander Schreiner was at the organ.

President David O. McKay:

This is the opening session of the 124th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance. Brother Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television. The Tabernacle is crowded to capacity. So far as I can see every seat is taken and some are standing in the doorways.

These services will also be televised over KSL-TV, Channel Five, of Salt Lake City, and will be heard over Radio Station KSL, of Salt Lake City, and by arrangement through KSL, over fourteen radio stations in Utah, Idaho, Arizona, Nevada, and Colorado. The names of these stations have already been announced to the radio and television audience. That was done during the pause a few moments ago.

For the first time, Sunday morning's session will be televised outside the Salt Lake viewing area, over television stations in San Francisco, California, Los Angeles, California, Portland, Oregon, and Tacoma, Washington.

To the audience, those who are assembled in person and to thousands listening in over the radio, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

I wish to announce, too, that we have greetings from Tokyo, Japan, through President Mauss, and the following cable from some of our boys in Korea; written at Seoul:

"The brethren of the Seventh Division would like you to know our thoughts are with you at this time." Signed by the Group Presidency, Edwin S. Pearson, Jr., Forrest A. Hansen, Henry N. Griffith, and Russell M. Kunzler. There is a pathos in that, and in your behalf we send our love and blessing to the boys in Korea, and thank them for the message.

The singing for this morning's session will be furnished by five hundred Relief Society Singing Mothers from the seventeen stakes in the Central Utah and Mount Timpanogos Regions, with Sister Florence Jepperson Madsen conducting and Brother Alexander Schreiner at the organ.

Friday, October 2

First Day

We shall begin this session by the Relief Society Singing Mothers singing, "Lord, Hear Our Prayer," conducted by Sister Florence Jepperson Madsen.

The Relief Society Singing Mothers sang, "Lord, Hear Our Prayer," after which the opening prayer was offered by Elder Marion Duff Hanks, Assistant Director of the Bureau of Information.

President David O. McKay:

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Senator Wallace F. Bennett; Mayor Earl J. Glade; Dr. Otto Brinkmann, Superintendent of Schools in West Berlin; Superintendent Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. Aldous H. Dixon, President of the Utah Agricultural College; Dr. Homer Durham, Vice-President of the University of Utah, Dr. Olpin is on a world tour, representing the Government. We acknowledge the presence of Secretary of State, Lamont Toronto; President Ernest Wilkinson, President of the Brigham Young University; and I think, Dr. Miller, President of Weber College. There may be others. We extend to each and all a hearty welcome this morning.

The Singing Mothers will now favor us with, "My Soul is Athirst for God," conducted by Sister Florence Jepperson Madsen. After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "My Soul Is Athirst for God."

Elder Joseph Anderson, Clerk of the Conference, then read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1953

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Asael T. Sorensen appointed president of the Brazilian Mission to succeed Rulon S. Howells.

Cornelius Zappey appointed president of the East Central States Mission to succeed John B. Matheson.

Harold L. Gregory appointed president of the East German Mission to succeed Arthur Glaus.

Harold Willey Lee appointed president of the French Mission to succeed Golden L. Woolf.

Lorin L. Richards appointed president of the Great Lakes Mission to succeed Carl C. Burton.

Hilton A. Robertson appointed president of the Japanese Mission and the Chinese Mission succeeding Vinal G. Mauss as President of the Japanese Mission.

Claudious Bowman appointed president of the Mexican Mission to succeed Lucian M. Mecham.

Harold I. Bowman appointed president of the Spanish American Mission to succeed Lorin F. Jones.

Kenneth B. Dyer appointed president of the West German Mission to succeed Edwin Q. Cannon, Sr.

TEMPLE PRESIDENT APPOINTED

Arwell Lee Pierce, appointed president of the Arizona Temple to succeed Harry L. Payne, deceased.

NEW STAKES ORGANIZED

Butte Stake organized June 28, 1953.
North Pocatello Stake organized June 21, 1953.

STAKE PRESIDENTS CHOSEN

Edgar T. Henderson, president of Butte Stake.

Irvin Burrell Romney, president of Juarez Stake to succeed Claudious Bowman.

Jared O. Anderson, president of North Pocatello Stake.

William Roscoe Cahoon, president of Pocatello Stake to succeed William P. Whitaker.

Arthur J. Barlocher, president of Uvada Stake to succeed Daniel J. Ronnow.

Leo Reeve, president of Zion Park Stake to succeed Elmer A. Graff.

NEW WARDS ORGANIZED

Anaconda, Bozeman, Butte, Dillon, and Helena Wards, Butte Stake.

Laguna Beach Ward, East Long Beach Stake.

Highland View West Ward, East Mill Creek Stake.

Yuba City Second Ward, Gridley Stake.

Idaho Falls Sixteenth Ward, Idaho Falls Stake.

Gardena Ward, Inglewood Stake.

Roy Second and Third Wards, Lake View Stake.

Layton Fifth, Sixth, and Seventh Wards, Layton Stake.

Syracuse Second Ward, North Davis Stake.

Kearns Second Ward, North Jordan Stake.

Poplar Grove Third Ward, Pioneer Stake.

Van Nuys Second, Pacoima, and Woodland Hills Wards, San Fernando Stake.

Pleasant Grove Fourth Ward, Timpanogos Stake.

Twin Falls Fifth and Sixth Wards, Twin Falls Stake.

Rangely Ward, Uintah Stake.

Pocatello Eighteenth Ward, West Pocatello Stake.

INDEPENDENT BRANCHES ORGANIZED

Shady Cove Branch, Klamath Stake.

Hauula Branch, Oahu Stake.

Connell Branch, Richland Stake.

McCall Branch, Weiser Stake.

Bannock Creek Branch, West Pocatello Stake.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Basin Ward, Cassia Stake.

Chuichupa and Pacheco Wards, Juarez Stake.

Arsenal Villa Branch, Lake View Stake.

Stibnite Branch, Weiser Stake.

THOSE WHO HAVE PASSED AWAY

Elder Albert E. Bowen of the Council of the Twelve.

Elder Stayner Richards, Assistant to the Council of the Twelve.

Elder Henry C. Jorgensen, member of the General Church Welfare Committee.

PRESIDENT DAVID O. McKAY

Elder Joseph W. Anderson has just read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

There are a few more items which might be mentioned, in which you will probably be interested.

The Church construction of chapels, classrooms, and recreation halls continues without abatement, indeed, with acceleration. During the last nine months, the Church has spent \$5,568,000.00 in stakes, and \$2,109,000.00 in missions, a total of \$7,677,000.00, or a

total to date this year, including local funds contributed for this purpose, in stakes, \$10,337,000.00, and in the missions, \$2,704,000.00 (I am not reading the full amount), or a total of \$13,041,000.00.

TEMPLE CONSTRUCTION

You already know about the dedication of two temple sites in Europe—the first in the history of the Church—one at Berne, Switzerland, and another between London and Brighton, England.

Friday, October 2

First Day

The construction of the temple in Los Angeles is proceeding satisfactorily. We wish to commend the members of the Church in the Los Angeles Temple district for their magnanimous contribution to this edifice. As has already been announced, they volunteered to contribute over a million dollars towards the construction and completion of this edifice, and their payments are practically up-to-date. In addition to giving this large cash contribution they recently volunteered to assist in the landscaping, and even now they are planting shrubbery and getting trees so that at the time of dedication of the temple, the grounds will be properly and beautifully landscaped. May the Lord bless these faithful people and enable them to fulfil their promise in order that this edifice may be completely paid for by its dedication within a year and a half or two years.

The plans already are drawn for the temple in Switzerland, and the architect and contractor are proceeding so that that edifice will be completed without delay.

STAKE MISSIONARY WORK

You will be interested to know that the stake missionary work is meeting with unprecedented results: 6518 stake missionaries are now working within the organized stakes. To date there have been 3441 who have accepted the gospel through the efforts of these stake missionaries, and the work is continuing with unabated zeal.

YOUTH PROGRAM

We might mention, too, for your interest, that the youth program is being carried on most ably. I shall not take time to weary you with statistics, but in the girls' program, covering all the girls from twelve to nineteen, for August 1953, there were 56,332 enrolled. We believe that is one hundred percent of all the girls between those ages. The average attendance of the girls at the three meetings for this month, August, were as follows: Of those young girls,

forty-nine percent of them attended sacrament meetings; fifty-nine percent attended the Sunday Schools; and fifty-four percent attended the MIA meetings. We commend you, sisters. A very definite program is carried out by the MIA for getting in touch with inactive girls and in trying to interest them in the Mutual Improvement Association.

In YMMIA during the past three years there has been an increase of 11,872 in enrolment in the scouting program. According to a report (we have this from Brother D. L. Roberts, who is director of the Mormon relationships in the Boy Scouts, and from Brother Elbert R. Curtis, general superintendent), on Sunday evening, during the jamboree at Los Angeles, July 19, a great convocation was held. Attending were more than forty-five thousand Boy Scouts, and there were present fifty thousand or more visitors. During the convocation great attention was paid to the churches of America, and religious training, and our Church received favorable attention. This made us happy to see an organization such as scouting bring such favorable comments about the work that is being done for the young in the Church.

I have notes before me emphasizing particularly what the Primary Association is doing for our eleven-year-old boys who are now taking up preliminary Scout work, also commending the high percentage of attendance at Primary meetings, and the most excellent work that is being done by the Primary hospital.

UNIFICATION OF CHURCH SCHOOL SYSTEM

Since our meeting of last April there has been a unification of the Church school system. We have had, heretofore, as you know, a Church board of education with a commission presiding over the colleges, institutes, and seminaries. Then we had a board of trustees presiding over Brigham Young University. Those two great branches

of education are now united under the direction of Dr. Ernest L. Wilkinson, who is appointed administrator of the Church board of education, in addition to his presidency over Brigham Young University.

Here I wish to say a word of commendation for the excellent service rendered by Commissioner Franklin L. West. For years he has devoted his entire time to the advancement of the institutes and seminaries and colleges of the Church. His heart has been in the work. He has expressed and radiated a fervent testimony of the divinity of the restored gospel, and his heart has been centered upon the instructing of the youth in the fundamentals and ideals of the Church of Jesus Christ. He retires with the confidence and blessing of the Authorities of the Church.

Under his direction there has been a steady increase in the number enrolled in our institutes and seminaries. Last year there were enrolled 36,081 seminary students, 4202 institute students, 1140 in the schools of the islands of the Pacific, or a total of 41,423.

I am glad to report to you that the Church is moving on with great rapidity and its influence being extended throughout the world.

PASSING OF TWO GENERAL AUTHORITIES

Since our last meeting, as already reported by Brother Anderson, two members of the General Authorities have passed away: Elder A. E. Bowen of the Council of the Twelve, and Elder Stayner Richards, Assistant to the Twelve—two stalwarts, clear in vision, sound in judgment; men loyal and true to their callings, to the ideals and doctrines of the Church! We pay respect to their memory. May their acts and services during their lifetime continue to reverberate for good in the hearts not only of all members of the Church, but of all those outside of the Church who were fortunate enough to come in contact with these two great men.

COMMENDATION OF TEACHERS AND CHURCH GROUPS

I have mentioned particularly the work of the Church among the youth, because the future of this world is largely determined, as Goethe says, "upon the opinions of its young men under five and twenty."

If that be true, to awaken in the minds of the youth of the land a desire to achieve life's truest values is to render the greatest of all great services to our country.

With this thought in mind, I commend the teachers in our public schools, who under present difficulties, are remaining true to their post of duty. Let us hope that they will continue to do so, and not go off on a tangent vainly seeking redress in unions, which will only aggravate a condition already regrettable. We have confidence in the teachers. They will be loyal to their profession, teaching the young to be loyal and true to our country, to love the best in life, rather than to seek that which leads to selfishness.

This morning I want, also, to commend the Presiding Bishopric, the bishops of the wards, the presidencies of the Aaronic Priesthood quorums, for their efforts to bring into activity all the boys between the ages of 12 and 19, and what is equally commendable, they are reaching out to incorporate in this great spiritual uplift those who are classified as the "senior members of the Aaronic Priesthood," a group of potential power for great good, not only in the Church, but in the world, many of them leading businessmen and professional men. I commend you, brethren, for organizing these able men into groups that their influence may be felt for good.

THE KINGDOM OF GOD OR CATASTROPHE

With this in mind, I should like to give the following message, feeling as I do this morning, the potency and divinity of the gospel of Jesus Christ. With all my soul I feel this morning that there is truly "... none other name

Friday, October 2

First Day

under heaven given among men, whereby we must be saved." (Acts 4:12.) I cannot see how men can doubt that.

When I was a boy, there hung above the pulpit in the chapel in Huntsville, (Utah), a picture of President John Taylor. Under it in gold letters were these words: "*The Kingdom of God or Nothing.*"

In childhood I gave little if any thought to its implication, nor in youth did I try to comprehend its significance.

This morning, with world conditions in mind—international suspicion and enmities—threatening war clouds—"man's inhumanity to man," and other discouraging aspects of human relationships, I am inclined to paraphrase that motto to read: "The kingdom of God or catastrophe."

Tradition tells us that Peter, when on the Appian Way going toward Rome, was met by this question "*Quo Vadis?*" (Whither goest thou?) Were that question put to people today, many pessimists would answer that we are headed for catastrophe, if not total destruction. One has already said of Europe:

"On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of darkness, a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

"Russia officially sanctions irreligion, and approves a system of sex relations lower than any sanctioned by the lowest African tribe.

"The paleolithic savages so far as we know had no such practices." (*Man's Social Destiny*, p. 23.)

WHAT MEN THINK

And Hayden, writes as follows: "Today, as never before, mankind is seeking social betterment. Today, as seldom if ever before, human society is threatened with disintegration, if not complete

chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our agelong labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit. We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

Oswald Spengler thinks, and has so written: "This machine technics (referring to the world) will end with the Faustian civilization and one day will lie in fragments, forgotten—our railways and steamships as dead as the Roman roads and the Chinese Wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. It will be eaten up from within like the grand forms of any and every culture. When, and in what fashion, we know not."

These references indicate what some men are thinking about the present-day conditions, and where such conditions are leading. Whether you accept them as true, or not, we must face the fact that we are in a changing world, and that the destruction of present-day civilization is a possibility.

But, brothers and sisters, the Lord has something better in store for his children than complete destruction. Nations may be born, live, flourish for a time, and through internal corruption or other causes, die or be destroyed; but the human race will continue, and the kingdom of God be established.

"... behold," said Daniel, "one like the Son of man came with the

clouds of heaven, and came to the Ancient of days, . . .

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:13-14.)

The paramount need in the world today is a clearer understanding by human beings of moral and spiritual values, and a desire and determination to attain them.

Never before in the history of the world has there been such a need of spiritual awakening. Unless there is such an awakening, there is danger of catastrophe among the nations of the world.

But I feel this morning, with all my soul, that the sun of hope is rising. Many thinking men and women are recognizing the need of man's looking up towards the heavens instead of his groveling in response to his animal nature. One man commenting on this said, that "If all the destroyers of civilization could be eliminated, and the traits of the rest of us could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable."

The Savior of the world said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Whether we live miserably or live abundantly depends upon ourselves. Look introspectively, young man and young woman, and determine whether your innermost thoughts hold you on the animal plane or whether they tend to lift you into the mental, moral, and spiritual realm. And you be your own judge. Are you scheming to exploit another for personal gain? Are you justifying a lie? Are you entertaining the thought of robbing a young woman of her virtue? Are you, young woman, justifying an act of unchastity in exchange for the attention or favor of a male companion? If these or any other

selfish sinful thoughts obsess you, then you are not following the path of the abundant life, but are contributing to the continuance of a sordid, unhappy world.

FOUR FUNDAMENTAL TRUTHS

In the brief sojourn of Jesus upon the earth, he marked clearly "the way, the truth, and the life." (See *Ibid.*, 14:6.)

I shall take time this morning to call your attention to four incidents in his life, and mention probably, but of course, briefly, some connotations of those incidents, I repeat, because I feel, and know, that through him and through him only, and by obedience to the gospel of Jesus Christ, can we find happiness and salvation in this world and eternal life in the world to come. But I am thinking particularly of happiness and joy here and now, in this atomic age.

First, recall His experience on the Mount of Temptation. In that experience we find taught the sublime necessity of subordinating the animal part of our natures to the spiritual. Man is a dual being—he is human, physical, of the earth, earthy, but he is, also, divine, the offspring of God.

Well might Carlyle say: "There are heights in man which reach the highest heaven, and depths that sink to the lowest hell—for are not both heaven and hell made out of him, everlasting miracle and mystery that he is?"

"Beloved," said John, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

On the Mount of Temptation Jesus resisted every appeal to his physical appetite—" . . . command that these stones be made bread";—every appeal to his vanity;—"If thou be the son of God cast thyself down,"—from the pinnacle; every appeal to his selfishness and pride, every bribe offered by way of power and wealth in exchange for spiritual companionship with his Father.

Friday, October 2

First Day

Resisting all he said to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.)

VALUE OF NOBLE THOUGHTS

Then during his brief mission among men, he emphasized the value of entertaining noble thoughts, what you think will determine your character, not alone what you do, and knowing that what one thinks about in one's secret moments determines what he is. He "decried the fatal effects of hatred and jealousy in the mind of the individual more vehemently than he did the acts that hate and jealousy prompt. Modern physiology and psychology confirm the practical wisdom of his teachings. These evil passions destroy a man's physical vigor and efficiency—they pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they are banished, and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts." "A good tree bears good fruit; an evil tree, evil fruit." (See Matt. 7:17.) A good tree, he says, cannot bring forth evil fruit, nor an evil tree bring forth good fruit. That teaching lies at the very bottom of Christ's ethical teachings. His whole effort was to make the tree good, for when that end was achieved, the good qualities of the fruit were assured. Resist evil, members of the Church, young and old, and the devil will flee from you.

The second incident I take from the Sermon on the Mount—a mountain in the vicinity of the Sea of Galilee. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve

God and mammon." (*Ibid.*, 6:24.) Then he added, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) Do you believe that? I believe in every word that Jesus spoke, and to me the teaching is applicable in my life and yours.

Keeping in mind the fact that we are the children of our Father in heaven, when we seek the kingdom of God, first, we become conscious of a new aim in life. To nourish and delight the body with its appetites and passions, as animals do, is no longer the chief end of mortal existence. Spiritual attainments, not physical possessions become the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature.

"Giving God the glory" is a sure means of subduing selfishness—a willingness on the part of the individual to keep God as the ideal in his life. Faith, therefore, is a foundation element in true character building; for an upright character is the result only of continued effort and right thinking, the effect of long-cherished associations with Godlike thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts; and he who can say in his heart, "Not my will, but thine be done," approaches most nearly the Christ ideal.

TWO GREAT COMMANDMENTS

The third incident is the scene with the Pharisees when a lawyer asked him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it. Thou shalt love thy neighbour as thyself." (*Ibid.*, 22:36-39.)

For two thousand years, practically, men have considered this sublime doctrine as impractical—too ideal, they say, but if we sincerely believe in Christ's divinity, that he is "the way, the truth, and the life" (see John 14:6), we cannot consistently doubt the applicability of his teachings to everyday life.

True, there are weighty problems to solve—evils of the slums, the ever-recurring conflicts between labor and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But if heeded, Christ's appeal for personal integrity, honor, fair-dealing, and love is basic in the proper solution of all these social and economic difficulties.

CHANGE MEN'S HEARTS

Most certainly before the world even approaches these ideals, men's hearts must be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men's hearts and lives, and you brethren who go from stake to stake and hear the evidence and testimony of those who have been converted recently through the stake missionary work, can testify how the conversion has changed their lives, as they have given their testimonies. By such conversion they bring peace and good will to the world instead of strife, suffering. On changing men's hearts Beverly Nichols, author of *The Fool Hath Said*, writes truly:

"You can change human nature. No man who has felt in him the spirit of Christ even for a half minute can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature if you surrender it to him. . . . Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it."

"Live in all things outside yourself by love," says Browning through Paracelsus, "and you shall have joy. This is the life of God; it ought to be our life. In him it was perfect, but

in all created things, it is a lesson learned slowly and through difficulty."

LESSON FOR YOUTH

The *fourth* scene I name is with his disciples just before Gethsemane, when he said, "And now I am no more in the world, but these are in the world, . . .

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

There is your lesson, young folk! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it.

We can so live, it is possible, that as members of the Church we can say to all the world in the words of Thomas Nixon Carver: "Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

Yesterday, in this Tabernacle, seven or eight thousand women gathered—our mothers, members of the Relief Society. I wish the whole Church might have partaken of the spirit of that great conference. If so, we should have greater assurance in our souls that these ideals to which I have made brief mention will be effective throughout the world in bringing about a desire for greater spirituality, a greater need for the testimony that God lives, that his Son Jesus Christ is the Savior of the world,

Friday, October 2

First Day

and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you that testimony this morning and pray that the influence of priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time on than ever before in leading the honest in heart of the whole world to turn their eyes up-

ward to the worship of God, our eternal Father, and give them power to control the animal nature and live in the spirit, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Bishop Joseph L. Wirthlin, Presiding Bishop of the Church.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

PRESIDENT MCKAY, my beloved brethren and sisters, this has been a most inspirational hour. I am sure that the Lord has manifested through his servant the course that he wants his children to follow and pursue here in mortality.

Brothers and sisters, do you believe God is the same yesterday, today, and forever?

Do you believe he is a God of order in all things?

Do you believe that he governs the universe by the application of divine law?

Many would answer these three questions as follows: some in the affirmative, some not sure, and possibly some negatively. Those who are not spiritually inclined might indicate that they believe there is a God, a higher intelligence which governs the universe, and they point out some of the evidences that are found in the many forms of nature—the orderly sequence of the seasons, each in its place, spring, summer, autumn, and winter, and to the creation of storms based upon the application of divine principles; the sun, the moon, and the stars all held in their orbits by the application of the laws and powers best known to the Creator.

The scientist in his laboratory slowly unravels the wonders of the creation which evidences the existence of a divine being by whom the universe was created, by whose hand the animal

world, the vegetable world, and the mineral world are ruled.

I wish to submit another question: What of man and woman, son and daughter of the Creator of the universe, created in his image, according to Genesis 1:27?

So God created man in his own image, in the image of God created he him; male and female created he them.

Then another question: Is there a definite set of laws for the spiritual and the mental growth and progress of man to the end that he might enjoy salvation and exaltation in the kingdom of our heavenly Father? Again some may answer in the affirmative; some may doubt; some may have a negative attitude.

Definitely fixed laws and powers govern nature, planets, and the universe which can only be changed by the will of God. Man, the greatest of God's creations, can and does fix the laws that govern his mortal life regardless of any divine plan that was devised for his good. He is blessed with intelligence far above all the other creations. Hence, he knows the difference between good and bad, and being blessed with the divine gift of free agency, can decide what course he will pursue in life.

Recently, a noted reverend doctor declared, "There is nothing to the *One Church Idea*," which, from my point of view, is an admission by the reverend

doctor that there is not anything to the idea of a divine plan for the blessing of our heavenly Father's children. There are many who think as the reverend doctor, and they say, "After all, we are all striving towards eternal life. It makes no difference which path we follow, for our destination is the same." To advocate there is but one God, one faith, and one baptism is considered by many to be narrow and unjust.

In this day and age the words of Paul are applicable when he declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Galatians 1:6.)

The concept of the Godhead has changed since the days of the Savior. He said:

... he that hath seen me hath seen the Father. . . . (John 14:9.)

The idea of one Church, one gospel, and in fact, one Savior, in the minds of many, is a fallacy.

It would not be consistent thinking to believe that God is orderly in the governing of the universe and indifferent and disorderly in providing a plan of life and salvation for his greatest creation, namely, his children.

But in the midst of all of this confusion and so-called broadmindedness by the teachers of man-made religions, the voice of a young Prophet was heard, coming from western New York, a young man who again declared that there is one Church, one God, one faith, one baptism. This young man dared to tell the world that he actually saw the Father and the Son. He reaffirmed to the world that God was a personage with body, parts, and passions; that Jesus Christ, the despised Nazarene who was crucified upon Calvary's hill, actually lived. He conversed and talked with him. He received definite instructions, and among other things, the resurrected Savior said:

... they draw near to me with their lips,

but their hearts are far from me. . . . (Joseph Smith 2:19.)

This young American Prophet boldly declared to the world that an angel had appeared to him and entrusted to his care an ancient record which contained the history of the dealings of the Lord with the people that lived upon this, the American continent in ancient times, and there was contained in this sacred record the divine plan of salvation given to mankind through Jesus Christ when he visited the people upon the American continent.

He declared to the world that John the Baptist appeared to him and conferred upon him the Aaronic Priesthood; that Peter, James, and John, the former apostolic Presidency, bestowed upon him the Melchizedek Priesthood; that Elijah came and gave him the keys for the work of the dead, Moses the keys of gathering, and Elias the return of the spirit of the gospel.

In fact, he declared to the world that the Church of the Lord Jesus Christ had been restored to the earth with the priesthood of God and all the offices and officers that existed in the ancient Church.

The reaction to his divine message and tidings of great joy was received with scorn. He was looked upon as a bigot, narrow-minded. Finally, he sealed his testimony with his blood.

Now, let us go to the law and the testimony to determine whether or not the claims of the Prophet Joseph were false or true. All Christians accept the Bible as the law and the testimony.

First: Did the Savior establish one Church or many churches?

Second: Were there definitely assigned officers in the Church?

Third: Was there divine authority upon the earth and one gospel?

Reading from I Corinthians, 12th Chapter, 28th Verse:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Friday, October 2

First Day

Here we see the servant of God speaking of *the Church*, one church not many churches.

And again we read in Ephesians 5:23:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

—one Church, only one, of which Christ was the head.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (*Ibid.*, 5:24.)

Here is evidence where Christ is the head of the Church, one Church not many churches.

And again in Ephesians 4, Verses 4 and 5:

There is one body [one church], and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

These are a few of the evidences found in the law and testimony which bear out the great truth—there was but one church organized by the Savior during his ministry, and in the establishment of his Church, there was but one organization, and in that organization there were definitely assigned officers endowed with divine authority from on high.

We read from Ephesians 2:20 and 21:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord.

Here twelve men were duly ordained and set apart as the Twelve Apostles of the first Church. We read in Mark 3:14, that he ordained the twelve, "... that they should be with him, and that he might send them forth to preach," the gospel, to represent this great organization, the one Church, and proclaim the gospel to the known world of that time.

We read in Acts 11:22:

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Here we see a duly authorized servant of God being sent by the Church by those who were in authority in Jerusalem to Antioch to take care of Church affairs.

The Savior makes it very clear when he stated to the people in Matthew 7:13-14 (speaking of one Church, speaking of one organization with definitely ordained servants in the same, and one gospel):

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This statement of the Savior to the world is definite and clear to the point that there can be but one way, his way, through his organization, the Church of the Lord Jesus Christ—the one Church.

In his Church are found according to Paul in his message to the Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Christ was a high priest after the order of Melchizedek. We read in Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

In other words, all of the Apostles received the Melchizedek Priesthood. They received their apostolic calling from Jesus Christ.

We find in Luke 10:1, where there are seventies spoken of and who were sent out two and two to every city and place, whither he, the Church, would come.

In Acts 15:2, we read where Paul and Barnabas were going to settle a certain dispute, and they were sent up to Jerusalem to consult the Apostles and the elders about this question, elders in the Church.

We find in Philippians 1:1:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

There were bishops in the organization of the Church as Christ established it.

In Luke 1:5, we read of Zacharias, the priest. We read of this same priest in Luke 1:8.

In Ephesians 4:11, Paul speaks of ordained teachers. In Philippians 1:1 the deacons are mentioned.

In Ephesians 4:11, are found evangelists or patriarchs.

As we carefully peruse the law and the testimony, we find there was but one Church organized by the Christ. He gave to the world but one gospel plan for the salvation and exaltation of mankind, and the priesthood of God, and in it officers duly ordained and authorized to serve in his kingdom upon the earth, his Church—one Church.

There were certain initiatory ordinances that had to be met to gain citizenship in the kingdom or membership in the Church of the Lord Jesus Christ. This was best illustrated on the Day of Pentecost when a multitude of people were gathered together, and Peter bore his testimony so strongly and impressively as to the mission of the crucified Savior that that great multitude arose as one man and asked the question, "Men and brethren, what shall we do?" Peter answered them:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

Here are the principles and the ordinances whereby the children of our heavenly Father might enjoy membership in the one Church, the Church of the Lord Jesus Christ.

I might digress long enough to say that there are different forms of baptism upon the earth, I speak specifically of baptism by pouring or sprinkling for children. As I understand the words of Peter on the Day of Pentecost, baptism was for the purpose of forgiving sins. Small children are not guilty of sins because they do not know the difference between good and bad, and the Savior said, "Suffer little children to come unto me, . . . for of such is the kingdom of God." (Luke 18:16.)

It was a great source of inspiration and encouragement to future generations when Peter promised in a distant day the gift of the Holy Ghost or the spiritual baptism would be available to those afar off and those who were afar off, I believe, are the people that live in this generation.

And coming back to the Apostles of Christ's day, they observed a falling away—the apostasy was underway, for Paul declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Gal. 1:16.)

The Apostles were blessed with prophetic vision for we read in Acts 3:19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And continuing on in Acts 3:20 and 21:

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The apostasy was foreseen, and God revealed there would be a restitution, a restoration of all things before the

Friday, October 2

First Day

second coming of the Christ.

I think all Christians will admit that Christ atoned for all men, hence all men will enjoy the blessings of the resurrection.

Joseph Smith taught the world that in the plan of the gospel as it is represented in Mormonism, there will be a place for all of the Lord's children on the basis of merit as revealed in Revelation 20:12:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Modern revelation teaches us in the 76th Section of the Doctrine and Covenants, that all men, the sons and daughters of God, will enjoy a place in one of the glories prepared for them, according to their deeds in the flesh.

I ask you if this is narrow. I ask if this is bigotry. But I want to say to you, brethren and sisters, this is the broadest plan of salvation that has been given to the world since the Savior was crucified for the sins of all men:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

It is a glorious truth and blessing to enjoy membership in the Church, the one Church of the Lord Jesus Christ, restored to the earth in exactly the same form as it existed when Christ established it first twenty centuries ago. Each and everyone of us can testify by the Spirit of the Holy Ghost that we know that God is the same yesterday, today, and forever; that he is a God of order in all things; and that he spoke personally to the Prophet Joseph and assigned him the great task to establish upon the earth the Church of the Lord Jesus Christ, the one Church, the one gospel, and teach the world that there was but one Savior, the Son of God.

Personally, I am not ashamed of the

restored gospel of the Lord Jesus Christ as it has been given to us through his Prophet. I want to testify to you that there is but one Church, and that is the Church that carries his name, the Church of Jesus Christ of Latter-day Saints. I want to testify to you, brethren and sisters, that there stands at the head of this one Church of the Christ, a Prophet, an Apostle, who has all the same rights, keys, and authority that were enjoyed by Peter in the beginning, and that the same is equally true of the Twelve, and all of those who preside in high places in this great organization.

Certainly, when God the Father declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man, (Moses 1:39)

he devised a plan whereby this could be done, and an organization through which it could be accomplished, namely, the organization of the Church of the Lord Jesus Christ.

That is my testimony to you. I thank God for it. I hope that every member of this Church will have that same witness in his heart and that the children of men, as the prophet of God called all men this morning to repent of their ways and accept of this divine plan, and thus prevent the catastrophe which now faces the world. If the world will follow this divine counsel, there is no question but what we can live in the Spirit of the Christ, namely, the spirit of peace, for which all nations are struggling.

May God bless us. May we express our appreciation day by day for our membership and our many opportunities for salvation and exaltation in the kingdom of God, I humbly ask, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking.

The Choir and Congregation will now sing, "High On the Mountain Top," two stanzas, led by Brother J. Spencer Cornwall, for whose restoration to health enabling him to be with us this morning, we are grateful.

After the singing, we will hear from

our concluding speaker, who will be Elder S. Dilworth Young, of the First Council of Seventy.

Singing by the Choir and congregation, "High On The Mountain Top."

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

THIS morning as President McKay and Bishop Wirthlin spoke, I thought to myself that it is our job to implement the work of the Church, the divinity and purpose of which President McKay bore witness, and the inspired organization to which Bishop Wirthlin testified. Somehow we must, ourselves, through the inspiration of the Lord, and through his guidance, make the destined goal a reality.

There were in the Church, in the stakes of Zion, on December 31, 1952, 1870 quorums of the Melchizedek Priesthood that totalled, in round numbers, 138,400 men. All of these hold the right and the privilege to preach the gospel, when called, to any portion of the earth or within their own stakes. Twenty-eight thousand, nine hundred fifty of these men, for various reasons, are not available to the wards or to the stakes in which they live. Some are on missions; 15,000 are engaged in Church activity other than quorum work, five thousand are away from home; and more than five thousand are in the armed services. That leaves a total of 109,000 men, however, who are available. It depends upon the strength of their testimony and upon what they intend to do with this great gospel, as to whether or not we are to succeed in what President McKay has so earnestly pleaded for this morning.

I estimate that there are in each quorum of the Melchizedek Priesthood, an average of forty-eight men who will not, normally, have direction from any ecclesiastical heads as to what they shall do except by their quorum presidents.

They will not be used by bishops in the wards; they will not be used by the stake officers; and if they have any assigned tasks, it will be because the presidents of their quorums assign them. Therein, in my opinion, lies the acid test of quorum leadership.

When I was a good deal younger, I read a verse of scripture. The first reading thrilled me. I was filled with wonder, and awed at its implications. This is the scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

I confess that when I read these words for the first time, there sprang into my heart an intense hope, if a person can have a hope in reverse order, that I might, personally, have been one of those in whose midst the Savior stood when choosing those to be born as leaders on earth. I believe every young man who has any feeling for this Church gets that thought. I think I am not alone in it, at all.

The Lord revealed to Abraham that he was one so chosen. Now Abraham was called by the Lord out of the Chaldees to go and settle in Canaan. The Lord was testing him. I believe

Friday, October 2

First Day

that the Lord tests his leaders, even his greatest leaders, by entrusting them with small positions where they will lead but few people. If they prove worthy, and unwaveringly lead these people toward their exaltation, he then adds more and more responsibility until there is no limit to capacity, development, and glory of that leader.

I remember with a good deal of feeling the words with which Abraham described his action. He left the Chaldees with such souls "as we had won in Haran." I think those souls were few. In my humble opinion, Abraham led out of that land a group of people corresponding in size to a quorum of elders. Probably when he first started out, he had perhaps fifty or sixty, and the Lord tested him to see if he would lead them as directed, and he did.

Now, brethren, statistically you have about fifty men in your quorums available for assignment. You young elders' presidencies, you young men who have enthusiasm but not yet much practice in the business of doing Church work, if you are to lead fifty men and can lead them into righteousness, if you do it successfully, the Lord will enlarge you and will bring upon you greater leadership, until finally you will find place among those to whom he referred when he spoke to Abraham as being among those who would become his leaders.

You do not have to preside over the Church, or over a stake, or over a ward to qualify for such a great thing. However, I do think that if you preside over a quorum of the priesthood, if it is your responsibility to bring into activity any man, then unless you bring that man into activity, you are not measuring up to what the Lord had in mind when he inspired the president of the stake to call you to that exalted position.

And what I say about an elder applies equally well to a seventy or to a high priest. It matters not. All are offices in the Melchizedek Priesthood, and it is

this priesthood which will enlarge this Church and fill the earth.

Let us not, therefore, brethren, fall down in that responsibility. Let us not worry, brethren of the quorums, about the men whom the bishops call. Those men are taken care of, they have something to do. But let us not rest until the men who do not have exact responsibility are given such responsibility through quorum activity. Then we shall grow and then we shall flourish upon the mountain. Great will be our joy, for we shall sing praises and hosannahs to the most high God, as we see his great work coming to fruition.

I add my testimony to that of Bishop Wirthlin, that there stands at the head of this Church a prophet, a seer, and a revelator, and that those who preside with him, and who, under his direction, direct the affairs of this Church are likewise prophets and seers and revelators, and I uphold and sustain them with all my heart. I pray that I can do it with all my strength, for unless a person does it with all his strength, as well as with his heart, not much is accomplished.

This is my prayer, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President S. Dilworth Young, of the First Council of Seventy.

The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Glen G. Fisher, formerly President of the Western Canadian Mission, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

Will you please listen carefully to announcements and important messages that will be given over the loud speaking system on the grounds at the conclusion of this session. All similar messages coming in later will likewise

be broadcast at the close of each general session, without further notice.

The music as heretofore announced is furnished by the Relief Society Singing Mothers from 17 stakes in the Central Utah and Mount Timpanogos Regions, conducted by Sister Florence Jepperson Madsen; Brother Alexander Schreiner is at the organ. I am sure I speak your sentiments, after having heard those inspirational musical numbers this morning, that too much praise cannot be expressed for the work and skill of Sister Madsen. Perhaps you do not know that these sisters have been practicing for several months, and so far as possible Sister Madsen has visited groups and

has helped them in the singing of these beautiful, inspirational hymns and anthems. But after that, really the only opportunity she has had, for practice with the groups, is since they have come here to Salt Lake City. How masterfully, inspirationally they sing under this inspired director.

"God shall wipe away all tears," by the Singing Mothers.

The Singing Mothers sang: "God Shall Wipe Away All Tears."

Elder Glen G. Fisher offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 2.

The Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions furnished the choral music for this session of the Conference, Sister Florence Jepperson Madsen, Conductor.

President David O. McKay:

These lovely bouquets of flowers that you see on each side of the pulpit are antirrhinums from the Oahu Stake, Honolulu. We appreciate the kindness of the thoughtful members in Oahu in sending these flowers by airplane to contribute to the pleasure and inspiration of our Conference.

We shall begin the services by the Relief Society Singing Mothers rendering "Out of the Depths Have I Cried Unto Thee," conducted by Sister Florence Jepperson Madsen. The opening prayer will be offered by Elder Harold

Brown, formerly President of the Argentine Mission.

The Relief Society Singing Mothers sang the anthem, "Out Of The Depths Have I Cried Unto Thee."

President David O. McKay:

For some unaccountable but I am sure excusable reason, Brother Harold Brown has missed this meeting. We shall ask President Willard Smith, President of the Cardston Temple to offer the invocation.

Willard L. Smith, President of the Alberta Temple, offered the invocation.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with "How Lovely Is Thy Dwelling Place," conducted by Sister Florence Jepperson Madsen.

Friday, October 2

First Day

Following the singing, Elder Clifford E. Young, Assistant to the Council of the Twelve, will speak to us.

The Singing Mothers rendered the sacred selection, "How Lovely Is Thy Dwelling Place."

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS: It seems to me that every time I stand in this position I feel less sure of myself. I recognize that as we go out in the stakes, there is a warmth of feeling between the congregation of the Saints and those who visit their conferences from time to time, and there should be no difference in this meeting, because that same spirit of warmth and fellowship is multiplied by the increased numbers that are here, and yet notwithstanding that, this vast congregation, and consciousness of the fact that there are so many listening in on the outside, presents a challenge indeed.

I have undertaken today to write what I would like to say in the interest of time, and I sincerely hope that the Lord will be with all of us, that what I shall say may be of benefit to you and to me, and give us increased faith.

Since our last conference it has been my privilege to visit two of the missions of the Church, one in southern California and one in eastern Canada. I have been thrilled with the splendid work that is being done by our missionaries. It seems to me they are doing more effective work than ever in our history. They do not go out with a spirit of antagonism toward any church or any people, but rather in the spirit of the counsel that was given in the early history of the Church by the Prophet Joseph when he said that we should contend against no church, save it be the church of the evil one, that we should take upon ourselves the name of Christ, and speak the truth in soberness, and that as many as repented and were baptized in his name, which is Jesus Christ, and endured to the end, should be saved. He also said that we should declare glad tidings, publish

them upon the mountains and upon every high place and among every people that we should be permitted to see. We should do it with all humility, trusting in him, reviling not the revilers, and of tenets we should not talk, but should declare repentance and faith on the Savior, and the remission of sins by baptism and by fire, yea, even the Holy Ghost. It is in this spirit that our missionaries are counseled to go from house to house, preaching and bearing witness of the restored gospel of Christ. We recognize the fact that the world is full of good people, that they have their religious convictions and traditions, traditions that are deeply rooted from ages past. We do not ask them to give up any truths that they have, but we do ask that they re-appraise their faith and their religion, their church, to see if they harmonize with that which was taught by our Lord and Savior, Jesus Christ. Our missionaries do not present a message of a new church; it is a message of the restored Church. We do not have a new gospel. It is the gospel that was preached by Jesus Christ, the same yesterday, today, and forever. Our position as Latter-day Saints is that we are entrusted with the responsibility of establishing the kingdom of God in the earth, that it may prepare mankind for the kingdom of heaven that is to come. We feel that there is no greater message that can be brought to the children of men than one that will make men conscious of error and turn them to the truth. Repentance is a grand Christian act. It is not only Christian, but it is also divine.

This missionary activity is a great contribution to our missionary's life, whether he be young or old. For two or more years, he is in the field of a

spiritual uplift. He learns to pray as he never did before. He learns to draw near to God, and he finds that God draws near to him. He learns that there is only one way to every human heart, and that is through humility and prayer. He learns to be tolerant with his fellow men. Through study he learns to enrich his mind, enlarge his soul with the thoughts of great men, men of God, prophets of God, and thus he grows in knowledge and wisdom.

In the mission field a missionary is often tempted, but he does not yield. Thus he becomes brave and strong, strong physically, mentally, morally, and above all, spiritually. A missionary often has great decisions to make, decisions that many times are beyond the wisdom of his youth.

I recall an experience that was related by President J. Robert Price, former president of the Central Atlantic States Mission, as he met with us on one occasion in the temple, telling of two young missionaries who had just recently come into the field, neither of whom had had much experience. Brother Price had received a message that one of the families was having some difficulty, marital trouble as I remember, and so these two young, inexperienced missionaries were sent to this home. On entering the home, one of the elders asked if it would be in order with the family that they first kneel in prayer. And so they all knelt down, and the young elder who led asked that the Lord would guide in the proceedings that should follow, that the differences could be composed in that home, and that peace could be established. And he prayed for the home, and in the sincerity of his heart he brought conviction to those who listened. And when they all arose from their knees, the father, who seemingly had been the leader, who had been the source of the trouble, approached the missionary; taking him by the hand, he said, "We do not need you longer. You have touched our hearts, and we will compose our differences, and you can de-

pend upon it that we will not fail." And Brother Price in reporting it said, "Surely, out of the mouths of babes and sucklings hath the Lord ordained strength."

And so it is in this spirit that our missionaries go forth, and they have great decisions to make, and they are equal to them.

The missionaries also learn the injunction that was given by Isaiah the prophet, that they should seek the Lord while he may be found:

... call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:6-7.)

Our missionaries learn to love their contacts, the people whom they meet, although they do not always see alike in matters of religion and do not always agree, yet they recognize that the world is full of good people. Many honest-hearted and upright men and women have not accepted and do not accept Mormonism because they cannot comprehend it. As the Savior said to Nicodemus, "They cannot see." And yet through the fine work that they are doing, our missionaries are gradually breaking down prejudices. They are being invited into homes that are blessed because of the faith and the testimony that they bring to them. There is no greater joy that can come to the human heart than to bring this message of eternal truth to those who do not have it. And so our missionary service becomes a great spiritual factor in the lives of those who have this unusual experience. There is nothing equal to it anywhere. Our boys come home filled with a testimony of the truth, acknowledging the goodness of the Lord to them and conscious of the fact that they have been able to do some good, not only to themselves but also to those with whom they have come in contact.

Thus has been laid a foundation of faith and spirituality and strength of character in our young people that has

Friday, October 2

First Day

contributed greatly to the growth and the strength of this Church. It is no wonder the Bishop of York was led to say after his visit to Salt Lake City, on his return to England, as reported, I think, by Brother Sonne on his return from Europe, "The Mormon Church must be a wealthy Church, for it maintains so many missionaries in the world." At that time I think there were five thousand missionaries, and at an average cost of sixty dollars a month for each, you can see that would amount to \$300,000.00 a month, or over \$3,500,000.00 a year, and so the Bishop of York was calculating it in dollars and cents. He did not understand that the wealth that maintains these missionaries is not gold and silver, but faith, sacrifice, devotion on the part of parents, in most cases, parents of limited means, not of wealth, but rich in faith and in a confidence in this great work. It is not gold that has built our temples and our meetinghouses, but the same faith and devotion to the Lord on the part of those who also support the great missionary system of the Church.

In conclusion, my brethren and sisters, may I read an extract from a sermon delivered in this pulpit many years ago by President George Q. Cannon. I think it was in 1871. It was subsequently reported in the Church Section of the *Deseret News*. For some of you who are younger, President Cannon served as counselor in the First Presidency from the time of President John Taylor on to the time of President Snow. I think it was during President Snow's administration that President Cannon passed away. He was one of the great leaders of this Church—a brilliant mind. He knew the Prophet Joseph. His father had come from the Isle of Man with his family. They had become converted to Mormonism, and had settled in Nauvoo, and were there at the time of the martyrdom. I think I may safely say that President Cannon's tribute to the Prophet Joseph in his biography is one of the finest that has ever been written regarding the Prophet Joseph. It was

written from an intimate touch that the Cannon family had with the Prophet, and George Q. Cannon as a lad fourteen years of age remembered the great leadership and the spiritual power that characterized the Prophet of God, to whom the Lord had revealed his great work. And so I quote in conclusion some remarks from President Cannon:

The Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or are they the only people over whom and toward whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is true that we believe and testify that we have been called to proclaim the everlasting gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces, as enjoyed in ancient days, that we have been called to lay the foundation of that work which is destined to grow and increase and spread until it fills the whole earth from north to south and from east to west. Yet we do not on this account arrogate to ourselves all the kindness, all the mercy, care and goodness which God dispenses to his creatures here on the earth, but we firmly believe in every nation and among every kindred, tongue, and people, and in fact in every creed on the face of the earth, there are those whom God watches with particular care, and to whom his blessings are extended, and we believe that his providences are over all the works of his hands, and that none is so remote, friendless, or isolated that he is not the object of his care, his mercy and his love. This is our belief, and when we see the events which are taking place at the present time [and this sounds almost prophetic], when we hear of revolutions and wars, of nation rising against nation, of the various judgments and calamities, as well as the various kindnesses and mercies, that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator. We see his providences. We behold his going forth, and we acknowledge his goodness, and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will

eventually result in the emancipation of our race from the thralldom of evil, under which it now groans.

It is in this spirit, my brethren and sisters, that our missionaries go out into the world to proclaim the restored gospel, and I have nothing but commendation for these fine men and women who are sent out, and for the splendid men and women who preside over them. These mission presidents and their wives, outstanding in their faith and in their devotion to the work of the Lord, give these missionaries proper direction, and inspire them in the great work to which they are called. I am grateful as I stand here today for the privileges and blessings that were mine over forty years ago to be called to the mission

field to preach the gospel. I am grateful for the foundation of faith that was established in my soul because of this unusual experience, and I humbly acknowledge on this occasion these blessings, and also the goodness of my parents in making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Clifford E. Young, Assistant to the Council of the Twelve. We shall now hear from Elder Harold B. Lee of the Council of the Twelve, who will be followed by Bishop Isaacson.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

IN PRESIDENT MCKAY's address this morning he told of a picture that hung in the Huntsville meeting-house, a picture of President John Taylor, under which were the words, "Where the kingdom of God is not, there is nothing." That statement encourages me to talk about something about which I have been thinking for a long time. If the Lord is willing and I might have his Spirit, I would like to speak about a subject which I will introduce by quoting a question asked by a missionary, and a statement from a great thinker. The missionary asked, "Since the restored Church claims that it is necessary to have the same organization that existed in the primitive church, particularly Twelve Apostles, how then can we claim that the kingdom of God and the gospel were upon the earth before the time of the Savior when they had no Apostles?"

The statement which I wish to read is from Napoleon I, while he was in exile in 1817. It reads as follows: "I would believe in a religion if it existed from the beginning of time, but when

I consider Socrates, Plato, and Mohammed, I no longer believe."

There are those who believe that the kingdom of God was not established until after the advent of the Savior and that the gospel of Jesus Christ was not upon the earth until the time of his advent.

As I have thought of that question of the missionary about the organization of the Church, and about Napoleon's statement, three questions have formulated themselves in my thinking: The first, How old is the kingdom of God and the gospel upon the earth? The second, What are the essentials of a gospel dispensation in the world? And third, What officers are necessary in an organization to constitute the Church and kingdom of God? I realize that to answer those questions fully would take much more time than is allotted to me, so I shall comment only briefly and make a few observations in answer to these questions.

In the Lord's revelation to Abraham, he spoke of the purpose in sending spirits upon the earth, to "... prove

Friday, October 2

First Day

them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:25), with a promise that if they would keep their second estate they should have glory added upon their heads forever and forever.

In the first chapter of the writings of John, the nature of that glory spoken of in the revelation to Abraham is implied. John said,

But as many as received him, to them gave he power to become the sons of God. . . . (John 1:12.)

In a modern revelation that same statement is repeated with slight variation and then clarified, in these words:

But to as many as received me, gave I power to become my sons; . . .

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And then the Lord proceeds to define the fundamental principles of the gospel in these words:

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom. (D. & C. 39:4-6.)

The gospel plan, as these scriptures would indicate, was laid in the heavens before the earth was organized and spirits were placed upon it.

That this gospel and the essentials of salvation have been upon the earth in every dispensation from the time of Adam, there can be no doubt. In an early revelation to Moses, which we have contained in the Pearl of Great Price, the Lord, speaking to Adam, said this:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby sal-

vation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Then there follows an account of the baptism of Adam, and this declaration by a voice speaking out of heaven to Adam:

Behold, thou art one in me, a son of God; and thus may all become my sons. (Moses 6:52, 68.)

In writing to the Galatians, the Apostle Paul said,

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Gal. 3:8.)

He was speaking of the ordinance of baptism in Moses' day when he wrote these words to the Corinthians:

. . . how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses. . . . (1 Cor. 10:1-2.)

And then of the children of Israel under the leadership of Moses, Paul again wrote to the Hebrews, and said,

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4:2.)

All of these statements thus recorded in the Bible have been confirmed by modern revelation.

Just as in the dispensations of Adam, Abraham, and Moses were those fundamental teachings given and those fundamental ordinances of the gospel administered, so we hear the Savior speaking to Nicodemus,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

To suppose that God would initiate ordinances on which salvation would be conditioned, and then allow four thousand years to pass without any authority

or any organization to administer those ordinances, is untenable to the thinking man. A thinking man would have to conclude with Napoleon, "Unless a religion existed from the beginning, I cannot believe."

Now for just a moment, let's take a hasty look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam there was given "... dominion ... over every living thing that moveth upon the earth." (Genesis 1:28.) The government in his time was patriarchal, and the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment. In Enoch's time likewise, his government was patriarchal. Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words,

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (D. & C. 107:40.)

From Moses to the Prophet Samuel, Israel was governed by judges, who were chosen from among the people. And then you will recall, because they were "peculiar" in that type of government, they sought for a king, to be like other peoples; a king to rule over them in secular matters, while a prophet would continue to guide in spiritual affairs. You will recall that Saul was then chosen, followed by David, and by Solomon, and then the division of the children of Israel into the kingdom of Judah and the kingdom of Israel under Rehoboam and Jeroboam.

With the advent of Jesus, the Jews were in a state of apostasy, and you will recall he chose twelve men to be his special witnesses, and to one of these twelve, Peter, he gave the keys to the kingdom of God. The significance of that commission of the keys of the kingdom to Peter is better understood in

the words of a revelation given to us by the Prophet Joseph Smith, when the Lord said this, speaking of the Prophet Joseph,

Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood. (*Ibid.*, 81:2.)

In other words, Peter, holding the keys of the kingdom, was as much the president of the High Priesthood in his day as Joseph Smith and his successors, to whom also these "keys" were given in our day, are the presidents of the High Priesthood, and the earthly heads of the Church and kingdom of God on the earth.

The Apostle Paul describing the Church organization in his day said,

And God hath set some in the church, first apostles, secondarily prophets, ... after that ... helps, governments, ... etc. (1 Cor. 12:28.)

But in all of these Church offices we are told again in the revelations

... there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred. ... (D. & C. 132:7.)

We are living today in the Dispensation of the Fulness of Times, and we were given a statement, inspired by the Lord, to the Prophet Joseph Smith in these words, which make some explanation of what the Dispensation of the Fulness of Times contemplated. He said,

... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should ... be revealed from the days of Adam, even to the present time. And not only this, but those things which never have been revealed from the foundation of the world ... shall be revealed ... in this, the dispensation of the fulness of times. (D. & C. 128:18.)

The Apostle Peter spoke of that, in

Friday, October 2

First Day

referring to this same Dispensation of the Fulness of Times, when he said there would be a

... restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:21.)

It seems clear then that were the Church organization today to be devoid of that which Jesus gave, therefore, in the way of organization, this dispensation would fail by that same token, to be an established kingdom of God upon the earth in the Dispensation of the Fulness of Times in which was to be restored "all things." Undoubtedly the organization the Master gave was to be the pattern of organization more perfected than in the past dispensations. There is evidence of this in the fact that after he had left the people here following his resurrection, he went to the Nephites, and there again he chose twelve disciples, whom he set up to govern his Church and that part of the kingdom here on this continent among the Nephites.

We might then ask, what is the kingdom of God? And again we are not left without an answer, for the Lord replied, "The keys of the kingdom of God are committed unto man on the earth. . . ." Where there are the keys to the kingdom, There is the Church of Jesus Christ, and it is the stone which was cut out of the mountain without hands, as told in Daniel's interpretation of the dream, which was to roll forth and smite the image and break it in pieces and to roll on until it should fill the whole earth. (D. & C. 65.)

The Prophet Joseph Smith makes this definition of the kingdom of God:

Some say that the kingdom of God was not set up upon the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say to you in the name of the Lord that the kingdom of God was set up upon the earth in the days of Adam to the present time. Whenever there has been

a righteous man on the earth, unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God . . . to administer in the ordinances of the gospel, and officiate in the priesthood of God, there is the kingdom of God. . . . Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (*Teachings of the Prophet Joseph Smith*, pp. 271-272.)

This is but another way of saying what the picture in Huntsville declared as related by President McKay, "Where the kingdom of God is not there is nothing."

Just as the Master said in his day, the kingdom of God cometh not by observation, meaning that there would be no outward signs or no political changes, so today, it is now among us, as it has been in every dispensation of the gospel since the days of Adam.

Another statement was made by the prophets of the New Testament which to me has some significance. They are quoted as having said that "... the kingdom of God is within you." (Luke 17:21.) A more correct translation probably would have said, "The kingdom of God is among you or in your midst," but as I thought of that other statement, "The kingdom of God is within you," I recalled an experience that we had with a group of students from Brigham Young University, who were gracious enough to come under the leadership of President Wilkinson to a little group over in the Lion House, and there sixteen, representing sixteen foreign countries, were asked to stand and tell how they came to know about the gospel and accept it, why they were at Brigham Young University, and to bear their testimonies. It was a most intensely interesting evening. We heard from young men and women from Mexico, Argentina, Brazil, the Scandinavian countries, France, and England. The story was the same. When they began to relate how they came to find the gospel, it was this: They were yearn-

ing for truth. They were seeking for light. They were not satisfied, and in the midst of their search, someone came to them with the truths of the gospel. They prayed about it and sought the Lord intensely, intently, with all their hearts, and came to receive a divine testimony by which they knew that this is the gospel of Jesus Christ. One young woman said, "I had been studying the gospel, and this night I came to a meeting and I heard them sing, "Joseph Smith's First Prayer," which gave in song the story of the first vision, and before they had finished that song, into my heart the Spirit bore testimony that this is the Church and kingdom of God." So within the heart of everyone, every honest seeker after truth, if he has the desire to know, and studies with real intent and faith in the Lord Jesus Christ, the kingdom of God may be

within him, or in other words, the power to receive it is his.

I bear you my humble witness that this is the Church and kingdom of God in the earth. This is the Dispensation of the Fulness of Times. Except for the fact that it is but a continuation of the same gospel, the same fundamental principles, the same authority which has existed from the beginning of time, we would have to say with Napoleon I,

Except you can prove to me that this religion has been from the beginning, I will not believe.

God help us to take this message out to the world and convince them of the power of the gospel and the power which is within them to receive the kingdom of God while it is yet day, I pray humbly in the name of the Lord Jesus Christ. Amen.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT McKay, President Richards, and President Clark, my beloved brethren and sisters: I feel very humble this afternoon in standing before you and in occupying this position. I sincerely pray that you will have a silent prayer in your heart for me, and I humbly pray that the Lord will sustain me. There is a very beautiful, sweet spirit here; there was this morning. We recognize that spirit as the sweet Spirit of our Father in heaven.

As members of the Church of Jesus Christ of Latter-day Saints, we have a great responsibility; we have an individual responsibility. Membership in the Church is not for the idler, nor for one who would seek an easy way to salvation. However, it should not be too difficult for us to keep the commandments of the Lord if we have a desire in our hearts to do so and if we are willing to make the effort. True, we must form good habits of righteous living, and good habits are just as easy and in fact easier to form than are bad

habits. It should not be too difficult for us to be truthful and honest and prayerful and to meet our obligations honestly.

Yes, we have the right to choose which way we want to go. Thereby we develop our own strength of character. However, if we do only the things required of us, we may not gain full development. To do right only because we are forced to do so, rather than because we have a desire to do so, does not contribute to proper development of character; for the Lord, speaking to us in the Doctrine and Covenants, Section 58, Verses 26 to 29, says:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch

Friday, October 2

First Day

as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Probably our first and greatest responsibility is to see that we ourselves live righteously and well. When a man fails in life, the cause is sometimes within himself. We are often destroyed from within as well as from forces without. Wrongdoing destroys our morale and makes us an easy victim to outward forces that would also weaken us spiritually; and spirituality is as essential to a man's soul as vitamins are to his body.

Unless we can banish indifference, conquer indolence, renounce injustice, overcome intemperance, expel intolerance, and abolish ingratitude from our souls, we may not be good representative members of the Church, for has not the Psalmist said: "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

Let us for a moment consider indifference. Indifference can bring great tragedy into our souls, whether it be indifference to the laws of the land or indifference to the laws of God or indifference to the rights and privileges of each other. When we break the laws of the land, there is a penalty. When we break the laws of God, there is likewise a penalty; and when we show indifference to each other, somebody suffers.

Consider desecration of the Sabbath day. Surely our Father in heaven must have felt that this was important when he gave us the commandment concerning the Sabbath day, for he said to us beginning in Exodus 20:8, and if we could only think of this when we break the Sabbath day, I think we would be more careful about it:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

To so many people, Sunday is now spoken of as a holiday, not a "holy day." Let us consider this before we break the Sabbath day.

Now there are many ways of being truthful. We may not exactly tell a lie, but if we fail to raise our voices to set a situation right when we could, aren't we as guilty as the one who fails to tell all the truth? Indifference is one way to start one on the road to sorrow.

Indolence is another destroying characteristic. One of the greatest factors in building character is work and our attitude toward that work. I remember hearing President Clark one day say to some of us, "I am grateful for the blessings of work." Personally I consider it a challenge. I consider it a cure for heartache and discouragement. If we can accomplish something worth while as we go about our day's work, we can retire at night feeling that our day has been well spent.

When Brigham Young led the Saints into this, the Salt Lake Valley, he knew that there were some among them who would not assume their rightful responsibility, and he knew that it would take the combined efforts of all if they were to survive and be at all successful. He impressed upon them the need to work in order to eat. The Lord has told us in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, . . ." I believe it is our individual responsibility to work hard, and I am including work and service in the Church.

Injustice is another great evil. Perhaps as Latter-day Saints we must be concerned with the justice and welfare of all people, because the membership of this Church is made up of people from all nations, your grandparents and

mine from foreign countries, united in a common cause, that of bringing salvation to the souls of men.

In our different walks of life we must be careful not to put our own personal interests above the welfare of the group. This would be unjust. In public life we have seen people who consider the effect of every act, first how will it affect myself, and how will it affect the other people later?

Selfishness is one of the greatest causes of injustice. Few there are of us who can see fault in ourselves—meanness of spirit, pettiness of disposition. Few of us will admit to befriending a man because he is right, rather than because of his importance. How often have we heard parents tell their children, "I wish you wouldn't associate with our neighbor's children because they are not of our own social status." These are gross injustices, but they are prevalent among us today. We must renounce injustice if we would grow spiritually.

We should try to overcome intemperance because it is self-defeating, devastating to character, and paralyzing to one's own progress. We have seen men in prominent places of our communities bring sorrow and disgrace upon themselves and their families because they failed to curb an appetite.

A few months ago it was my privilege to ride across the country on a train, and there I met a high-ranking army officer, and we visited for many hours. Among other things he told me that the increase in nervous disorders in the army, brought about largely by alcohol and other things, was very disturbing and alarming. He indicated that it was the most self-defeating factor that the army had to contend with, and then he told me that one-third of the beds of the hospitals of this country were occupied by patients with nervous disorders, largely brought about by the use of alcohol and other drugs, and that it would be very alarming to the country if we knew the true status.

Intolerance is another self-destroying evil. If it isn't banished out of our

character, it may reflect on the Church as well as on ourselves, because brotherhood like charity begins at home. If we would be tolerant, we must obey the first and great commandment; we must love the Lord our God with all our heart, might, mind and strength, and then we must love our neighbor as ourselves.

Brotherhood and the love of mankind must be resident in our hearts, on our streets, in our towns. Otherwise we may not have it in our own hearts. We largely judge others by ourselves. If we are intolerant of others, we can expect the same treatment ourselves. The inner strength of the Church reveals itself to a great extent in our way of treating others.

Now probably the greatest sin of all is the sin of ingratitude, but we, favored of all our Father's children, should fill our hearts with gratitude for the magnitude of the power of the gospel and the blessings that he has brought to us. The resources by which we advance are the real qualities of character that we possess. We must show gratitude for our blessings. We can be judged more by what we love than by what we own.

Our greatest blessings as a people are spiritual, not material. The older I become, the more I am convinced that there are not many things of very much importance which do not belong to the spiritual. There are the things that are important, and then there are the other things.

Nothing can contribute so much to our own growth as being home-loving, God-fearing, freedom-earning, temperate men and women.

May we as individuals consider our own responsibility in the Church and try to become better Latter-day Saints. Each of us could perhaps make one or two adjustments in our own lives that would make us better Latter-day Saints.

I feel good in this work because it is the work of the Lord. I love the people; you have been wonderful to me as I go to you from stake to stake. And I am grateful for the opportunity of

Friday, October 2

First Day

partaking of your spirit and of hearing your testimonies. Your kindnesses and courtesies to all the brethren are appreciated. We feel a closeness and warmth through our association with you.

Personally I am unable to express my gratitude for my association with these fine men. I have great love and respect and admiration for each one of them. I am particularly grateful for my close association with Bishop Joseph L. Wirthlin and Bishop Carl Buehner. I love these men. Yes, we talk together, and we pray together. When one has sorrow, we all have sorrow. I am grateful for my association with all of my brethren of the General Authorities. As I get to know them, I would class it as the greatest experience in my life to be with them and partake of their spirit and their advice and counsel, because they are prophets of God. Do you regard these brethren as you would the Apostles of old? In Doctrine and Covenants, Section 68, Verse 4, may we remember this:

And whatsoever they [our leaders] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Now I think as a people we should keep that in mind when these brethren give us advice and counsel. Talk about love that abideth in the heart of men, I know of no people in the world that has the example to follow as does this people in the President of the Church. Talk about love and beauty. I am sure we could do well to try and emulate that spirit and that love, and that is the same love that the Savior exemplified when he was here upon the earth.

This is a sweet work. It couldn't be anything else because it is the work of our Father in heaven among the children of men. I have had some experiences in school work as a teacher for seventeen years, as superintendent of schools, as an athletic coach, and I had

some satisfaction in it, and I am grateful for those experiences, but they are not like this work. There isn't anything like it in the world, and I would plead with every man and woman and boy and girl in the Church to have some activity, to be rendering some service in the Church. While I have been associated with this work, I am sure that I have been the greatest benefactor. It has been sweet and uplifting to me. From the bottom of my heart I want to thank the Lord for his kindnesses to me. I know what it is to be humble, I believe, and I know when I go to the Lord in the proper spirit that my prayers are answered. I know the Spirit of the Lord is understandable. I know that the Spirit of the Lord may be to us ever prevalent if we ourselves keep in tune with his Spirit. May the Lord bless us and give us the power to help each other be happy. May he give us true comfort and genuine friendship, and may he bless us that we may fulfil the measure of our creation here upon the earth that when our time comes to leave mortality we may leave without feeling sorry for the way that we have treated each other. Let us give each other those flowers and those praises and those kind words now, here, while we are alive to enjoy them.

I would plead with my friends and associates who are members of the Church to affiliate yourselves with all the activities of the Church. Then you will know what great blessings are and you will know what happiness is, and the Lord will bless you, and I would plead with and encourage my friends who are not members of the Church that they will consider seriously baptism into the Church of Jesus Christ of Latter-day Saints.

May God bless us that we may be true Latter-day Saints, that we may be humble and prayerful, that we may render that sweet service which the Lord expects of us, and receive the blessings that he has in store for us, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just spoken to us. The Choir and Congregation will now join in singing, "Praise to the Man Who Communed with Jehovah." Elder J. Spencer Cornwall will conduct, with Elder Roy M. Darley at the organ.

Following the singing, Elder Eldred G. Smith, Patriarch to the Church, will speak.

The Singing Mothers and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

ELDER ELDRED G. SMITH*Patriarch to the Church*

I SINCERELY seek an interest in your faith and prayers in my behalf. I feel that I could say amen to all that has been said thus far in this conference. I am sure that I can say amen to all that shall be said.

There has been a question come to me which is the thought that I would like to express here today. A question was put to me recently, which I have heard many times, and I am sure many of you have heard the same question. A young lady asked, "What difference does it make whether I go to the temple to be married now, or whether I wait a few years after we are married, and then go to the temple? Are not the blessings just the same?" These questions come always from those who are members of the Church and who should know and understand the blessings and purpose of temple marriage. When I asked, "Why not go to the temple at first?" I got the usual stock answer, "Oh, I intend to go to the temple but not now, later. I am young and I have plenty of time." I recall a friend of mine who had somewhat the same attitude. They wanted to wait a few years, and they have waited. They have waited twenty-four years now. They have two grown children, a son and a daughter. None of the family are active in the Church any more. Their interests lie in a more worldly direction.

Another man told me of his experience. He was married in California. They intended to go to the temple.

They made several trips to Salt Lake City. Never was it quite convenient enough to go to the temple, even though they did make many trips to Salt Lake City. Eventually his wife lost interest in the Church and in Church activity. He lost interest in attending his meetings; then soon his wife lost interest in him and eventually left him, and as a result he lost his wife and children. He has since returned to Church activity, and he testified to me that if he had made the effort to go to the temple, he knew he would not have lost his wife and children. I am sure there are many other such experiences which could be related and of which you know. Those who so procrastinate surely do not fully understand what celestial marriage means to them. They must act on faith. A full knowledge of such things comes only from faithful obedience. To those who marry in the temple, the Lord has made this promise:

... Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit the thrones, kingdoms, principalities, and powers, dominions, all heights and depths—... , it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and

Friday, October 2

First Day

a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. (D. & C. 132:19-21.)

How can a person understand that promise and take such a chance? So to procrastinate is the greatest gamble on earth. You gamble with death. Each day spent is a day closer to death and the day of judgment. A man is judged by the knowledge given him. Where much is given, much is expected. To those who have been given the knowledge and the opportunity of temple marriage and then procrastinate, they are gambling the eternal blessings of godhood for a few earthly pleasures. There just isn't any sympathy for a man who knows he has had his chance and has deliberately forfeited it. The Lord referred to such people in his parable of the ten virgins; the five who were wise and kept oil in their lamps, and the five foolish who procrastinated until it was too late, and they were therefore shut out of the kingdom. The author of the following poem is anonymous, but surely it was written about many of us:

I'll go where you want me to go, dear Lord;
Real service is what I desire.
I'll say what you want me to say,
But don't ask me to join the choir.

I'll say what you want me to say, dear Lord,
I like to see things come to pass;
But don't ask me to teach anywhere;
I would much rather stay in my class.

I'll give what you want me to give, dear Lord;
I yearn for the kingdom to thrive.

I'll give you some pennies and nickels,
But don't ask me to pay a full tithe.

I'll read what you want me to read, dear Lord,
If genealogy is not implied.
I never did like to search books
For the names of people who've died.

I'll give what you want me to give, dear Lord,
And I'm sure I'll not begrudge it,
But I haven't the money to spare
To pay on welfare or budget.

Yes, I'll go where you want me to go, dear Lord;
I'll serve you with all my might,
But don't ask me to go to the temple
Because I'm much too busy each night.

The Lord is with all those who try to do his will. The greatest blessings come from obedience. When we demonstrate obedience, the Lord is bound to bestow upon us his blessings. Let us help each other; teach our neighbors. We cannot effectively teach what we do not practise. Seek the Lord in prayer, and he will strengthen your faith and give you courage to do. If you desire the blessings of the Lord and seek them in prayer, with faithful obedience, he will open the way for you to do his will and receive those blessings which are for your good.

I pray the blessings of the Lord to be upon all of us, that as each step in the gospel comes to us we will have the power to accept it with obedience, and by obedience receive the blessings of the Lord, that we may even receive blessings of exaltation and eternal life. These blessings I ask from the Lord in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us, and Elder Sonne will be followed by Elder Marion G. Romney.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I want to join with President McKay in expressing appreciation for the very fine singing to which we have listened today. I have often thought that we take for granted the singing and the uplift which come to us from our choirs, and yet we know that singing is an essential part of worship and that we can get nearer to God when we hear these songs of Zion than we can in any other way. I wish all of you could have heard the two choirs who rendered the music in the Oahu (Hawaii) Stake of Zion a week ago last Sunday—one in the morning and one in the evening service. Everyone present was thrilled as the choirs sang their selections. I have heard choirs sing in all parts of the world, and I am here to testify that our choirs and other musical groups are improving every year, and I sincerely hope that this improvement will continue throughout the Church in the various stakes, wards, and missions. For one, I thank the leaders for their devotion and for the effort they put forth to instruct our singers.

I want to say a word about the testimony which comes to each one of us who is active in the Church. A testimony is a precious gift from God. I have often said that the testimony we possess, you and I, is in reality the strength of the Church.

Not very long ago, a man who was investigating the Church and its doctrines came to me with this statement, "I have discovered the genius of Mormonism."

I was interested, of course, and said to him, "What is it, pray?"

He answered, "It is your machinery for doing religious work." Seeing I was not particularly impressed, he turned to me and said, "You don't believe it, do you?"

"No, I don't believe it," I replied, and without further comment he left.

Several weeks passed before the man

returned. This time his spirit and attitude were altogether different. Upon entering my office he said, "I have read the Book of Mormon from cover to cover."

"Well, brother, what's the verdict?" I asked.

To my surprise and amazement he replied, "It is true."

"Do you mean to say you believe the Book of Mormon is true?"

"Indeed, I do," he replied, "and I believe Joseph Smith was a prophet of God, and I believe you Mormons," as he called us, "have the restored gospel of Jesus Christ."

Of course, I was very happy. But I asked him another question: "Do you still believe that the genius of Mormonism is its superb organization?"

He answered, "No, never. There is something back of that organization or it would not function." He further said, "The thing that is back of it is the individual testimony of all the Mormons."

I am sure he analyzed the situation correctly, for he proceeded to tell me, "If it had not been for the well-founded faith of the Pioneers, they would never have made the trek across the prairies to the Rocky Mountains." He further said, "If it were not for these convictions, your missionary system would collapse, and soon you would have no missionaries to send into the world. Your fiscal system would crumble similarly, for people don't pay tithing unless they have a testimony."

So I believe it is our paramount duty today and always to safeguard our testimonies and to live so that we will never lose them. That may seem like a big order, but I am sure it is God's will. May he help us to appreciate our responsibilities in this respect and may he help us to safeguard our God-given testimonies.

I recall that Jesus, when he talked

Friday, October 2

First Day

to Nicodemus, bore his testimony when he said,

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (John 3:11-12.)

The testimony which Peter gave to the Savior will live as long as men and women believe in God. "Thou art the Christ, the Son of the living God," and the Savior's answer will similarly live, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:16-17.) There, my brethren and sisters, you have the very keystone, the source and explanation of the testimonies which are the strength of the Church.

"... I know whom I have believed," (II Tim. 1:12) said Paul, the Apostle, after a long life of trial and persecution. Paul knew, for he had lived in accordance with the gospel of Jesus Christ. And finally, said Joseph Smith and Sidney Rigdon,

... he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. (D. & C. 76:22-23.)

There is no argument against testimonies like these, my brethren and sisters. May we be blessed abundantly in our endeavors to serve the Lord and preserve in our lives the truths of the restored gospel, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters and friends: I have in my pocket a wonderful talk, one I have been three months preparing. I find it necessary, however, to deprive you of the great pleasure of hearing it at this time because it has already been given. President McKay gave half of it, and Bishop Wirthlin and Brother Lee used most of my scriptures. I am very happy, however, to be in harmony with them.

I pray the Lord to be with me now while I address myself to another subject, one that has been going through my mind this afternoon. I need your prayers and want you to think these few remarks through with me.

The subject to which I refer is the atonement of the Savior, and surely there could be no more appropriate theme upon which this meeting could close. The atonement of the Master is the central point of world history. Without it, the whole purpose for the creation of earth and our living upon it would fail.

From the scriptures, we learn that

from the very beginning of the world, there has been among the Lord's people those who have understood the gospel, a ceremony pointing to the atonement of the Redeemer. When Adam and Eve were driven from the Garden of Eden, the Lord told them to build an altar and offer sacrifice. This they did, and they did it without knowing the reason therefor. I wish every one of Adam's posterity had the faith of their first earthly father, the faith to do what the Lord tells him to do without first having to have an explanation as to why he should do it. But to continue with our theme:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

The angel told Adam other things—some of them Brother Lee talked about.

He told him that in the Meridian of Time the Redeemer would come into the world, and that until he should come God's people were to offer blood sacrifices frequently. This they were to do to point their minds forward to the day when the Redeemer would come and be sacrificed for the sins of the whole world. Then the angel taught Adam the gospel and told him to repent and be baptized, as quoted here this afternoon by Brother Lee.

From the days of Adam to the days of Jesus Christ, every people who understood the gospel offered blood sacrifices, using animals or birds without blemish. This they did in contemplation of the great event which was to take place in the Meridian of Time.

When Jesus was about to go through that terrible suffering incident to the atonement, he took his disciples with him to the Passover. As they sat in an upper chamber, Jesus broke bread and blessed it, and gave of it to his Apostles, telling them that this they should do often in remembrance of his body which was soon to be wounded on the cross for them, and for you and for me. Then he took wine, blessed it, and gave of it to them, telling them to do this often in remembrance of his blood which was to be spilled for them.

Jesus then went into the Garden of Gethsemane. There he suffered most. He suffered greatly on the cross, of course, but other men had died by crucifixion; in fact, a man hung on either side of him as he died on the cross. But no man, nor set of men, nor all men put together, ever suffered what the Redeemer suffered in the Garden. He went there to pray and suffer. One of the New Testament writers says that it "... was as it were great drops of blood falling down to the ground." (Luke 22:44.)

In this dispensation the Lord, calling upon the people to repent, tells them that unless they repent they must suffer even as he suffered. He describes that suffering in these words:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:18-19.)

Now, my brethren and sisters, I cannot here discuss with you in detail what the atonement of the Savior means to us. But without it, no man or woman would ever be resurrected. From Adam's time to the time of Jesus, men died—millions of them. The hills and vales were full of their remains. But not a single one of them ever came out of the grave as a resurrected person until that glorious morning when Jesus was resurrected. Without his victory over death, they never would have come out of their graves, worlds without end. It took the atonement of Jesus Christ to reunite the bodies and spirits of men in the resurrection. And so all the world, believers and non-believers, are indebted to the Redeemer for their certain resurrection, because the resurrection will be as wide as was the fall, which brought death to every man.

There is another phase of the atonement which makes me love the Savior even more, and fills my soul with gratitude beyond expression. It is that in addition to atoning for Adam's transgression, thereby bringing about the resurrection, the Savior by his suffering paid the debt for my personal sins. He paid the debt for your personal sins and for the personal sins of every living soul that ever dwelt upon the earth or that ever will dwell in mortality upon the earth. But this he did conditionally. The benefits of this suffering for our individual transgressions will not come to us unconditionally in the same sense that the resurrection will come regardless of what we do. If we partake of the blessings of the atonement as far as our individual transgressions are concerned, we must obey the law.

And it is perfectly just that we are required to obey it because through

Friday, October 2

First Day

the fall of Adam, man's free agency was preserved. We had nothing to do with death's coming into the world; death came as a consequence of Adam's fall. But we have everything to do with our own acts. When we commit sin, we are estranged from God and rendered unfit to enter into his presence. No unclean thing can enter into his presence. We cannot of ourselves, no matter how we may try, rid ourselves of the stain which is upon us as a result of our own transgressions. That stain must be washed away by the blood of the Redeemer, and he has set up the way by which that stain may be removed. That way is the gospel of Jesus Christ. The gospel requires us to believe in the Redeemer, accept his atonement, repent of our sins, be baptized by immersion for the remission of our sins, receive the gift of the Holy Ghost by the laying on of hands, and continue faithfully to observe, or do the best we can to observe, the principles of the gospel all the days of our lives.

We have in the Church an ordinance which I have explained. It is the sacrament. The Lord has commanded us to partake of the sacrament regularly. Members of his Church are by him directed to go on the Sabbath day to the sacrament meeting, and there partake of the sacrament. And what are we to do when we partake of the sacrament? We are to think of all these things above mentioned, and many more. If I can remember one of the prayers, I will conclude with it. This is what we go to the sacrament meeting for; this is what we ought to do when we are there. Think about it:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, . . .

What we ought to do when we partake of the sacrament is think of the Redeemer—of his wounded body as we partake of the bread, and of his spilt blood when we partake of the water.

. . . and witness unto thee, O God, the Eternal Father, . . .

A witness is a testimony. We ought, silently, to testify to our Father—

. . . that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; . . .

And to what end?

. . . that they may always have his Spirit to be with them. (D. & C. 20:77.)

God help us to renew our covenants every week in this manner, and remember the redemption wrought for us by our great Redeemer, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers will now favor us with "Peace I Leave With You," with Sister Florence Jepsen Madsen conducting.

The closing prayer will be offered by President James V. Thompson of the Richland Stake, after which this Conference will stand adjourned until 10 o'clock tomorrow morning.

Tonight at 7 o'clock here in the Tabernacle, under the direction of the Presiding Bishopric, there will be held a meeting of the Bishoprics of the Church, members of Stake and Ward Committees of the Aaronic Priesthood under 21; Senior Members of the Aaronic Priesthood, including High Councilmen in charge of these programs; Stake Presidencies and High Councilmen are also invited to be in attendance. There will also be held tonight in the Assembly Hall a meeting of the Melchizedek Quorum officers. All those who are engaged in the Melchizedek Priesthood quorum work and class instructors and others will please take notice and be in attendance at 7 o'clock.

The music for this session has been furnished by the Relief Society Singing Mothers from the seventeen stakes in

the Central Utah and Mt. Timpanogos Region, conducted as we have announced several times by Sister Madsen. Elder Roy M. Darley has been at the organ this afternoon. We have been thrilled and inspired by the singing of this wonderful chorus. You did not know, however, and I didn't until after the session, that that second anthem this morning, "My Soul Is Athirst for God," was composed, by Sister Madsen herself. No wonder this gifted woman can inspire with her leadership as she has done this day. We are grateful to her and to our Singing Mothers for the inspiring contribution they have made this day, as they have heretofore. The Lord bless them abundantly.

"Peace I Leave with You" will now be sung by this musical organization, and prayer will be offered by President Thompson.

After the benediction by President James V. Thompson of the Richland Stake, this Conference will be adjourned until tomorrow morning at 10 o'clock.

Selection by the Singing Mothers: "Peace I Leave With You."

President James V. Thompson of the Richland Stake offered the benediction.

Conference adjourned until 10:00 a.m., Saturday, October 3.

SECOND DAY

MORNING MEETING

The third session of the great Conference convened in the Tabernacle Saturday morning, October 3, and was opened promptly at 10 o'clock by President David O. McKay, who presided and conducted the services.

A choir consisting of German-speaking members of the Church under the leadership of Heinz Rimmasch, furnished the choral music for this session.

President David O. McKay:

On this glorious autumn morning, the First Presidency and General Authorities extend hearty greetings and welcome to all who are assembled and who are listening in to this, the 124th Semi-Annual Conference of the Church. This third session is being held in Temple Square, Salt Lake City; the grounds are beautiful, the flowers and lawns well kept.

This session will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, both over a loud-speaking system and by television. The services will also be televised over Station KSL-TV, channel five, Salt Lake City, and will be heard over radio sta-

tion KSL and by arrangement through KSL over 12 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, the names of which stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. Telegrams this morning and letters indicate how the people throughout this Western territory appreciate the services thus rendered by the radio stations.

The singing for this session will be furnished by German-speaking members of the Church who constitute this choir, with Elder Heinz Rimmasch conducting. Elder Frank W. Asper is at the organ.

We shall begin these services by the Choir singing, "Come O Thou King of Kings," conducted by Elder Rimmasch.

The opening prayer will be offered by Elder Arwell L. Pierce, President of the Arizona Temple.

The congregation sang the hymn, "Come, O Thou King of Kings."

Elder Arwell L. Pierce offered the opening prayer.

Saturday, October 3

Second Day

President David O. McKay:

We are pleased to note the attendance this morning of prominent state officials, government officials, leaders in educational circles, and others. We do not have their names, but we bid you all welcome.

The German Choir of the Church will now favor us with, "Though

Deep'ning Trials Throng Your Way," conducted by Elder Heinz Rimmasch, Brother Asper at the organ. Following the singing, President J. Reuben Clark, Jr., of the First Presidency, will address us.

Singing by the German choir, "Though Deep'ning Trials Throng Your Way."

PRESIDENT J. REUBEN CLARK, JR.*Second Counselor in the First Presidency*

MY BROTHERS AND SISTERS: This is an humbling experience. I pray the Lord will bless me while I stand before you, and I ask that you be good enough to add your prayers to mine that I may say something that will be useful, upbuilding, and encouraging to all of us.

I am partly in the unfortunate situation that Brother Romney found himself yesterday. Others that have spoken have gone over my ground. However, I am not like him, I have not a good talk in my coat pocket. Brother Lee and Brother Romney went over much of the ground, some of which I shall try to cover this morning. I have made my peace with them.

So far as we know, humankind have been afflicted with great crises since the grand council in heaven. We are in the midst of a great crisis now, and curiously, the crisis which we now face has in it and is a part of it, the great elemental principle that was in the first crisis that occurred in the council in heaven—the free agency of man.

I should like to personalize that council a little more than I have usually thought. Two great rival personages were in that conference, one standing with the Father. As the chronology is given in the book, it appears that, first, they found space in which to build an earth; then they provided that this earth should be built; that the spirits should come here to prove themselves whether they would obey the commandments of

the Lord, and they were told of the rewards that would come to them if they did, and the punishments if they did not.

Then the question arose with the Father, "Whom shall I send?" The plan called for redemption. One stood forth and said, "I will redeem all mankind. Not one soul will be lost. I will surely do it. So send me." That plan, when analyzed, involved, as the Lord has told us time and again, the destruction of our free agency. Just how we were to be redeemed under the plan and yet destroy our free agency, we are not told. The proposer of that plan said to our heavenly Father, "Give me thine honor." (See Moses 4:1-2; Abraham 3:27.) And our heavenly Father has told us that that meant that he should surrender to the proposer, his power, and he, the Father, become more or less a nonentity, I suppose.

Then the other Personage said, "Send me, and the honor will be thine." The heavenly Father chose the latter, the Only Begotten, who was to be sent to this earth.

Now this first personage, Satan—I can understand that his proposal was based upon the proposition that since the Father was the Father of all his children and loved them, nothing could be more satisfactory to the Father than the promise to redeem them all. It was a subtle approach, and, of course, God saw it. Satan was "cast down," and with him went one-third of the hosts of heaven.

He declared by his rebellion eternal enmity toward the plan that was adopted, and from that time until now, he has constantly sought to build the empire, the kingdom for which he planned, by leading us astray. He has never relented for a moment. Having our agency, he was to lead us to do evil.

He first struck at Adam and Eve in the garden and secured from them disobedience. There is much in the scripture that indicates that mere obedience, per se, irrespective of what the obedience involved, is a great virtue in itself. Mere obedience in spiritual matters requires that on occasion it shall be blind obedience because the Lord cannot explain to us all the things that he asks us to do. We could not understand.

You know, Satan won with Eve, but Eve, when she understood, gave a great hymn of praise that she had fallen because now they would have seed, and they could not have had seed had the fall not taken place.

Adam and Eve were thrust out of the Garden of Eden; they became mortal, subject to temporal death; but the Lord then said, and did as he said, that he would give to Adam the gospel plan by which the spirits that were to come here could live and gain the reward which he had promised. That gospel plan he gave, and when he gave it, he said it would never be taken away until the end of the world. It is my faith that the gospel plan has always been here, that his priesthood has always been here on the earth, and that it will continue to be so until the end comes. (While through the apostasy since the time of Christ, the priesthood was lost to the people generally and to the Christian churches, yet there have always been on the earth from the beginning, servants of the Lord who have held the priesthood. See: as to the descent of the priesthood down through Moses, D. & C. 84:6-17, 25-26; as to Moses, Elias, Elijah, D. & C. 110:11-15; as to the Apostle John, John 21:22-23; and as to the Three Nephites, 3 Nephi

28:1-10. See *Teachings of the Prophet Joseph Smith*, Smith, pp. 180-181.)

When Adam began to rear a family, Satan struck again. This time he divided the family. Part of them became worldly and wicked, and that wickedness increased. Part of them were righteous. Brother Lee, yesterday traced down the dispensations. There is no need of my retracing their course. These dispensations were, each of them, a crisis. The dispensation in which Enoch lived afforded Enoch a chance to demonstrate that he could do what no other leader of a dispensation has ever done—prepare a people to be taken into the presence of our heavenly Father. That was the greatest achievement of any leader of any dispensation.

Before the Meridian of Time and the birth of the Messiah, mankind looked forward thereto. Before that, all of the rituals pertaining to the gospel looked to the Messiah, to his birth, as Brother Romney told us. Since that time, we honor him, and our ritual, the sacrament, relates back to that time. We make covenants when we partake of the sacrament. But also, and ever since that time, we have been told that there would be a Dispensation of the Fulness of Times. And as Brother Lee pointed out, we now are in that dispensation, we are in the dispensation which is to prepare for the Second Coming, toward which all true Christians look.

The particular thing that I wish to say today is this: Being in that last dispensation, representing our heavenly Father therein, we have great responsibilities. If the world is to be prepared for the Second Coming, we must do it. No one else has the knowledge. No one else has the authority. The responsibility is ours. The last dispensation has welded together all of the doctrines and principles of the gospel that were advanced in former dispensations. We have the priesthood bestowed by heavenly hands. We have the restoration of the keys, conferred in the Kirtland Temple when Moses and Elias and Elijah came. We have all of the

Saturday, October 3

Second Day

authority, all of the principles that are necessary for the great work of preparation; and ours, I repeat, is the sole responsibility to go forward and see that our mission is carried out.

We must live righteously. We must keep the commandments of the Lord. We must do his work. He has told us what we are to do, and if we are to gain the salvation which we hope and expect to gain and meet our responsibilities, we must obey what he has told us to do.

My brothers and sisters, if we think of this carefully, I am sure we cannot approach our work in the Church with lightmindedness. I am sure we shall have to be a prayerful people. I am sure we shall have to live in accordance with the commandments which he has given. I am sure we must use our utmost endeavors to build up the kingdom of God here on earth.

I hope, my brothers and sisters, that we shall not be remiss in anything that pertains to ourselves or to our activities in the Church.

I add again my testimony, which I have borne time and again, that God lives, that Jesus is the Christ, that he came to earth, lived, moved among men, carried on his mission, that in due time and in accordance with the plan, he was

crucified, and lay in the tomb, and rose on the third morning. I testify that Joseph was the Prophet through whom the Lord re-established his Church here on earth, so ushering in this last Dispensation of the Fulness of Times, for the carrying forward of which and the perfecting of which we are responsible, that the priesthood came, that the gospel was fully restored.

I testify that those who followed the Prophet succeeded to his powers, to his rights and prerogatives and that has come down through to our present President, President David Oman McKay. I testify that if we will follow the advice and the counsel of those who are placed over us, we shall carry forward the work which we are obliged to do—I say obliged, because we are.

May the Lord bless each and every one of us and help us to do our part, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder Thomas E. McKay, Assistant to the Twelve, who will be followed by Elder Antoine R. Ivins.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

PRESIDENT McKay, Counselors, President Smith, other members of the General Authorities, brethren and sisters:

I am very thankful for this opportunity of being here this morning. I have enjoyed the services thus far, and especially the opening address of President McKay yesterday morning. I pray humbly that the same spirit that has prompted all those who have spoken will help me, also. I feel very humble, and my heart is full of thanksgiving at this time for this opportunity of again bearing my testimony to you that

the gospel is true, that Jesus is the Christ and is head of this Church.

I feel more grateful than ever this morning for my mother, that she was instrumental in insisting on my father's accepting his call to go into the mission field at the time he was called and would not permit him to postpone that call for a year because of her delicate condition. That was a great decision in the history of the David McKay family, and I appreciate it more this morning than ever. She said, "David, you go on that mission. The Lord wants you now, not a year from now.

He can take care of me when you are in Scotland as well as if you were at my bedside." It was just ten days after he left for the mission field that a beautiful little spirit, one of the choicest, came to our home. She was over two years old before my father saw her.

I say I am grateful that that decision was made to go on a mission at that time. I love the missionary work, and I am so grateful to hear the beautiful voices of our German Saints. It is a wonderful choir, and I congratulate them. I am proud of them. I thought perhaps I had heard some of the voices over in Germany and Switzerland, but they all sounded so young and fresh that I think perhaps they were born since I left. Anyhow, it is a fine choir, and I congratulate them.

I recall that just fifty-three years ago (now you know why I think they are too young)—I am going to reminisce. I had decided I would not, because it is a sign of old age, but I suppose I am as I was the first time I rode a bicycle. Mother told me not to go on the highway. I just reached the highway and had to turn around, and there was a telephone pole and a heavy brace. I kept my eye on that pole and determined not to hit it, but I hit it. That is the way I am with reminiscing, I guess—but hearing this fine German choir is partly the cause of it.

Fifty-three years ago, I recall the first mission-wide conference that I attended after arriving there. It was in Berlin. President Francis M. Lyman was president of the European Mission. He had invited to accompany him my good friend, George Q. Morris, one of my classmates, and I knew more of the singers that were there, the students, than I did the missionaries. It was a thrill to meet them.

Our Church has always been interested in the young people studying music, and I was happy at that conference to see so many of our students there. The state of Utah has been proud, too. At that time we had more young people abroad studying music

than any other state in the Union, according to population. Of course, that was before World War I, and Berlin and Vienna were the centers of culture so far as music was concerned. Those students—and I want to pay tribute to them—it has been my experience that they have always been willing, no matter what their positions—one of them sang in the Kaiser's Opera House, but they were always willing and pleased to take part in the branches and help the missionaries.

I was amused after that trip, to receive a book from Brother Morris, his Baedeker's *Rhine*. He wanted to prepare before he came into Germany, and he bought this Baedeker's *Rhine* as a guidebook, and he was kind enough after he arrived in London—he was President of the London Conference—to send this book to me. On the flyleaf was written, pardon me (Brother Morris and Sister Morris) was written in quotation marks, "Good-bye, Sweet Day." That is one of Sister Morris' favorite songs. I remember Anthony Lund, later to be conductor of the Tabernacle Choir, told me once that nobody could sing that song just as Sister Emma Ramsey could sing it, and it was "Good-bye, Single Bliss," also, Brother Morris, as far as you were concerned. She had rendered it at that conference. It was a wonderful conference.

After that session we went down to Frankfurt on the Main, and I had headquarters in that mission for thirty months. I was worried, of course, about the conference. I had the responsibility. We had the largest hall in Frankfurt at one of the big hotels. We had freedom there. Frankfurt is what we call a *freistadt*, and always has been, a free city; it did not belong to any kingdom but did belong to the German Empire.

We had to register our meetings, however, and we became acquainted with the policemen who used to attend, and we would always speak to them on the streets as we met them, and they were our friends. But at this confer-

Saturday, October 3

Second Day

ence—it was new, we had to register it, of course—none of our friends came to represent the authorities, but a young officer (in a new suit, his sword shined) came in. Our reception committee met him and offered to show him to a seat on the stand, but that would not do. He took a seat in the choir, the soprano section. He made himself conspicuous. He had me worried. I thought, maybe we will have some trouble here, but after the first song by the congregation, and the prayer, Sister Emma Lucy Gates Bowen, sang "I Know that My Redeemer Lives," and oh, how she did sing it. Right after that the choir, and we had a good choir—the missionaries were there helping, as usual—sang that favorite Mormon hymn, "Oh, My Father." They stood up to sing it. When they sat down, I looked for our German officer, but he had disappeared. He was so ashamed of the way he had acted there, and then to hear that beautiful singing, and see that wonderful choir and hear them, he decided that this was not any place for him.

The next day we took a trip down the Rhine, Brother Lyman and Brother Morris returning to England. Some of the presidents of the other conferences were accompanying us, and we went on and finished the tour of the Frankfurt Conference. Brother William Seegmiller was one of those presidents—he was president of the Berlin Conference at the time; Brother Heppler was another. You may think I am bragging now, but in that mission under Hugh J. Cannon, one of the greatest missionaries the Church has produced, there were President Mabey, President Neslen, and President Seegmiller, and as I have stated, Brother Heppler. Soon after we returned home, the German Mission, as President Cannon said, had taken over the state: Brother Mabey was governor (this was all at the same time); Brother Neslen was mayor of Salt Lake City; Brother Seegmiller, speaker of the house; Brother Heppler, floor leader in the house; and I was president of the

senate. We were all German missionaries there together.

But I want to refer to the soloists that were there, the students that were studying in music, and pay tribute to them for the help they gave us in our missionary work. God bless their memory. I think it was that trip down the Rhine where we got so well acquainted with Brother Lyman, listening to some of his stories about early Church history. Perhaps this visit and better acquaintance with President Francis M. Lyman had a bearing on my call on my second mission, six years after I returned from my first, at least, President Lyman led me to believe so. I had been called to another very important position; I accepted and told the presidency of the Weber Stake I would rather go to South Africa or any other place on a mission than accept, but I accepted it, as bishop of one of the wards. I went home from the party that night and had a good cry.

I did not hear any more of that call, however, to the bishopric. The brethren, contrary to instructions, had spoken to me before they had sent my name in to the General Authorities for their approval, so the next thing I knew I was called to preside over the Swiss-German Mission. When I met President Lyman on the street, he smiled and said, "Brother Thomas, it is a good thing sometimes to have a friend at court." And I took it from that that he had had something to do with the change from being bishop to presiding over that mission.

That is why, six years after that first mission, I was back there again, this time to preside over the Swiss-German Mission, which comprised France, Switzerland, Germany, Austria, Hungary, and part of Romania. It was a great experience, brothers and sisters, and I am so grateful this morning for that missionary experience.

Yes, we had our choirs there to help us. I tell you, music is one of the greatest helps that the missionaries have in spreading the gospel. We had

choirs in Königsberg, way up in East Prussia, Hamburg, Berlin, Frankfurt on the Main, Chemnitz, a large choir, Zurich down in Switzerland, and Basel, and these choirs composed largely, no, not largely, but quite a percentage of them were friends, investigators. They were not investigators long after they began singing our hymns and partaking of the spirit of these beautiful singers; they became members also. Music has been a great help in spreading the gospel.

I want to mention and pay tribute to Professor Thomas Giles, Tom Giles, as I always called him. He was there in Vienna studying. He was there when we baptized the first two members, a father and his daughter, and he remained there, after six years, and took over the singing and often the preaching. He was a great help, as were all the singers. God bless them.

In 1937 we were called to preside over the Swiss-German Mission with instructions to make three missions out of the two, that is the German-Austrian and Swiss-German. Out of this grew the East German mission with headquarters in Berlin, the West German mission with headquarters in Frankfurt, and the Swiss-Austrian mission with headquarters in Basel, Switzerland.

President Reese had been released on account of illness, and I was then appointed the president of the East German mission with instructions to continue as president of the Swiss-Austrian until my successor was appointed. I was in Berlin when war was declared.

President Joseph Fielding Smith and his wife were there touring the mission; they had just about finished. They were hurrying to catch their ship, and a cablegram came from the First Presidency when war was declared, to cancel their passages and remain there and help get the missionaries home. So they had to get out of Germany. They were in the West German Mission at the time. They left for Copenhagen where I had sent all of the missionaries from the East German Mission. Brother

Wood went up there with more than half of his missionaries, the others leaving via Holland, but Brother Mark Garff was presiding there in Copenhagen in the Danish Mission and with the added responsibilities was equal to the task as usual. He took care of all of them, and with the assistance of President Smith, did wonderful work; all of the missionaries were returned home.

Since I was in Switzerland, I was permitted to remain a little longer than the others. Our Consul General Boerman in Basel—oh, I will never forget him—made it possible through the offices of the Consul General to telephone to any of the headquarters that I wanted to—Brother Brown over in London, Brother Joseph Evans in Paris, and Brother Murdock in Holland, the Netherlands Mission, and then up to Copenhagen where the other mission presidents were. And this fine man—he is still alive, and you fisherman friends that I love so much, he is a great fisherman, and that brought us closer together—would do anything for us.

Then, of course, we had to leave the mission. We called local people to take charge, and they had charge all during the war. And I want to pay tribute to those men, three of them lost their lives in the war. Brother Herbert Kloepper, whom I put in charge, with two very wonderful men, elderly men, to help him, lost his life. The Brother Biel that Brother Wood left in charge, lost his life. But I remember getting a letter from him in which he said, "Brother McKay, I am called into service and have to leave in the morning. I have not time to get your approval, but I have chosen Brother Heck, and he says that his parents claim that you blessed him as a baby, so perhaps he will be all right." And he lost his life. Those three presidents gave their lives, and they were as fine spirits as ever came. God bless their memories.

Then the local brethren carried on all during the war. But they were not alone; not entirely left alone. Again,

Saturday, October 3

Second Day

music comes into it, our choirs. This wonderful Tabernacle Choir, singing as it has been doing for lo, these many years, the second longest, I think, in radio, continued singing; and their choir numbers were being transcribed by another fine young man in Stuttgart. He had charge of the radio system there, Brother Fred Taylor, Jr. And those Tabernacle Choir songs were transcribed and went into quite a large part of Germany. Our members were thrilled by them.

Scores of letters from appreciative friends in Europe were received by the choir. Sister Mary Jack, secretary of the choir sent them over to my office. I had the honor of being acting mission president for the European Mission, and we would read them and send them to these fine mission presidents over there.

Well, God bless our choirs and our music, it is a great help to this great missionary work.

I remember, too, I want to recommend not only choirs throughout the Church, but also singing in the home, the parents singing together, husband and wife. President Smith will pardon me for this, I am sure; he gave some fine sermons there in visiting our European Mission, but they will not be remembered like the duet that he and his sweetheart sang; he would sit down on the bench, and she would play the accompaniment, and they would sing a song. The members will remember that. There are members here in the choir who will remember that duet.

I recommend that as an example to you fathers and mothers, you husbands and wives. Sit down at the piano and

play together. Sometimes the husband has to play with one finger, but it is all right; I want to tell you it does the work to that family.

And then I remember visiting a stake where a young mother brought her three children and handed the baby to somebody to take care of while she accompanied her family. I do not believe the conference was ever so touched as by the beautiful music of that mother accompanying her three daughters. So I recommend music in the home.

God bless our missionary system. This is a great missionary Church. And God bless the music in this system. I am glad that Brother Asper is playing here. He is one of my German missionaries, by the way. And speaking of—I should stop, I know; my wife is worrying; so are some others, I should not speak so long—but I recall receiving a letter on my second mission from Brother Hansen who was presiding over the Nuremberg District. He asked whether the mission could help buy an organ for the branch, that they had a wonderful little organist there, and I was delighted to help them. That little organist is our wonderful, one of the greatest organists in the world today, Brother Alexander Schreiner. God help us to have music in our homes, in our branches, in our stakes, and music everywhere. In the words of Tiny Tim, "God bless us everyone." I ask this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us. Elder Antoine R. Ivins, of the First Council of Seventy, will be our next speaker.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BELOVED brethren and sisters: It is twenty-two years this month since I made the first trip up those steps, and it is no easier today than it was then.

I stand before you as your servant, depending entirely upon your faith and prayers and the Spirit of our heavenly Father to direct the testimony that I shall bear to you today. I have a fer-

vent testimony and knowledge of the truth of the gospel, for which I am truly thankful. I am thankful to be a member of the Church of Jesus Christ of Latter-day Saints, the organization which has the responsibility of implementing in the lives of its members, the gospel of Jesus Christ, and the carrying of a warning to the world that the gospel and priesthood have been restored.

The advantages of membership in the Church are tremendous. You know them as well as I. Time would hardly permit that we should enumerate them, but they are tremendous, and I am very grateful to be the recipient of those blessings. One of the greatest of them is the opportunity for service. In the twenty-two years that I have occupied this position, my purpose has been to learn my duty and gain the strength, if I could, to do it well, that perhaps my service might be helpful to someone else.

I realize that in it all, of course, I am the chief beneficiary, because I develop a love for the people whom I serve, and love of one's fellow, Christ said, was the second great principle of the gospel. If I can continue to do that, and serve you with that motive only, I shall be very happy.

I am glad that I belong to a Church which gives me the opportunity of striving to learn these things, to learn the truth, which encourages me to reach out and search constantly for the truth, and having learned it, to attempt to apply it. I am glad that you and I are not circumscribed in our privileges of study and research, for it has been the purpose of the Church, from its inception, to stimulate education among the people.

In taking the tremendous advantages as I do of membership in the Church, I feel an equal responsibility towards it; if I am to benefit by it, I should help it meet its tremendous burdens. They are of varying and different types, of course, but if I am to take the benefit of any organization, I feel duty-bound to

carry my portion of its burdens, if I can. I feel that loyalty to the Church demands just that thing, and recently in talking to a conference, I suggested that, that if we could implant in the hearts of our children that type of loyalty, they would have no difficulty in subscribing to the program of the Church of which we are all members.

I was glad when President Clark said this morning that there are times when we must accept the requests of our heavenly Father even though we may not understand their purpose and, even though at times it be blind obedience that we render, that we should do it, if we expect to take the benefits and blessings that come from membership in the Church.

When I said that the other day, it was suggested that perhaps I was implying that the leadership of the Church is infallible, and that the free agency of man is circumscribed by that doctrine and teaching, but I do not believe that either applies. I have never been told what I should study. I exercise my freedom in the things that I teach, trying always, of course, to make them conform to the teachings of the Church. But I feel that in it I am not particularly circumscribed in my liberties and in my privileges, and I glory in the fact that the Church throws open to me all of the books that have been written, if I care to delve into them. I have faith that if I delve, seeking the Spirit of God in my teaching, I will never find anything that will upset and disturb my faith in God and the restoration of the gospel.

The blessings of membership in the Church, brothers and sisters, are tremendous. Loyalty to it should prompt you and me to abide by its teachings.

When I have occasion to set up a presidency of a seventies quorum, I teach the members this: You are to think independently, you are to discuss freely, and give expression to your thoughts regarding the problems that arise in your meetings, but if you happen to be on the losing end of the

Saturday, October 3

Second Day

discussion, and the majority rules one thing while you have felt and argued for another, then loyalty on your part demands that you not only withdraw from opposition, but that you say, brethren, if that is your will, I will help you. I believe that is the spirit in which we ought to serve, brethren and sisters, and if we could develop that loyalty in our own hearts and implant it in the hearts of our children, the bad stories that we read in the newspapers would be fewer and fewer, as our teachings might be absorbed by the people.

We have no reason, whatsoever, to be ashamed of the Church or of its leadership. Let us support it. Let us teach seriously, for the message we have is absolutely essential to the highest exaltation of men in the kingdom of God. Nobody would deny the fact that any man who strives to live the gospel of Jesus Christ shall benefit by it, but adherence to the teachings in their detail requires that one repent, be baptized into the Church of Jesus Christ of Latter-day Saints, be confirmed a member thereof, and if he be a man, that he receive the responsibilities of the Melchizedek Priesthood and enjoy the benefits of such ordinances as the temple extends to each of us here in order that we may attain to the

highest exaltation and eventually to the powers of God. Can we develop that loyalty, brethren and sisters, can we sustain the program of the Church to that extent; until I can, I shall feel unworthy to partake of the high blessings that the Church offers me.

God bless you all in your ministry; service to your fellows is your greatest privilege; to serve you is my greatest privilege, and I would like to live as long as I can do it well and then make way for somebody who can take it up, because it must go on, until the consummation of the purposes of God.

Again, may he bless you all, I pray in Jesus' name. Amen.

President David O. McKay:

Will the congregation, and so far as convenient, the listening audience, now join with the choir in singing, "How Firm a Foundation." Brother Spencer Cornwall will conduct.

The Choir and congregation sang the hymn, "How Firm A Foundation."

President David O. McKay:

Elder Milton R. Hunter, of the First Council of Seventy, will now speak to us. He will be followed by Elder Oscar A. Kirkham.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

MY BRETHREN AND SISTERS: Today, with the help of the Lord, I would like to reason directly with members of the Church of Jesus Christ of Latter-day Saints, because they have taken upon themselves the name of Christ and have entered into a covenant to keep all of his commandments. According to the word of the Lord, they belong to "... the only true and living church upon the face of the whole earth. . . ." (D. & C. 1:30.) This Church has within it the power of the priesthood with all the ordinances of

the gospel and doctrines necessary to bring its members back into the presence of God and give them exaltation. Members of the Church of Jesus Christ of Latter-day Saints are heirs not only to the celestial glory but also to exaltation or eternal life in that glory; and that heirship shall be obtained if they keep all the commandments given by Jesus Christ to members of his kingdom. Thus, the words of Paul apply very aptly to the Latter-day Saints:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the

things which God hath prepared for them that love him. (1 Cor. 2:9.)

Certainly all the things that this world could offer would not be comparable if attained to the receiving of eternal life which God promises to members of his kingdom; for he has declared that "... eternal life ... is the greatest of all the gifts of God." (D. & C. 14:7.)

On a certain occasion, the Savior said:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

In answering those questions for the members of the Church, I would say, there is nothing that this world offers which would be equal to the eternal exaltation which God promises those who love him; nor is there anything in this world which we would give for our souls.

Yet I do recognize the fact, also, that there are many temptations in mortality which we have, and some of the Latter-day Saints, as a result of these temptations, fall into sin and thereby exchange their souls for the things of this world; for example, the desire to attain wealth, position, or power, accompanied by greed, selfishness, covetousness, and other earthly contaminations, cause some Latter-day Saints to lose their souls. The Savior has warned against covetousness; he said:

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast

much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:15-21.)

And, we could say, so shall it be with the Saints in our day who love gold more than they love God.

We are all very familiar with the incident recorded in the New Testament wherein the rich young ruler came to the Master and asked what he must do to gain eternal life. After the Savior had listed many of the commandments to him, the young ruler said, "All these things have I kept from my youth up." And then the Savior, knowing of his weakness, said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (See Matt. 19:20-21.) And the rich young man went away sorrowing, because he had much goods. He was not willing to exchange his earthly goods for his eternal soul; neither was he willing to follow the Savior's admonition wherein he said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

I do not believe that the Savior objects to Latter-day Saints becoming wealthy, if they use that wealth as they should. God wants his children to have the good things of the world, if we use that wealth to pay our tithing, and fast offerings, to send out missionaries, to build church houses, and to help build up the kingdom of God here upon this earth in every way; but he warned against the evil effects that wealth might have on members of his

Saturday, October 3

Second Day

Church. Those who use their wealth for the building of the kingdom of God are following the Savior's admonition to

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (*Ibid.*, 6:33.)

Throughout various dispensations of the gospel, the Lord has placed it upon those who have wealth to "remember the poor." In the latter days he gave definite commandments to members of the Church of Jesus Christ in this respect; and he gave these commandments in strong terminology. Let me quote from the Doctrine and Covenants:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

On another occasion, the Savior revealed in modern days:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (*Ibid.*, 104:18.)

Now, what is meant by the law of his gospel? The law of his gospel, in this respect, no doubt, is fast offerings, the Church welfare contributions, probably tithing, and the other contributions that God has provided in his Church to take care of the needy and the poor, and to build up his kingdom here upon this earth. No Latter-day Saint who refuses to contribute his share in carrying forward the work of the Lord will be found guiltless at the judgment day.

Now, what shall the Latter-day Saint give in exchange for his soul? The Lord has given to us the Sabbath day law. In latter days he commanded:

And that thou mayest more fully keep thyself unspotted from the world, thou

shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Ibid.*, 59:9.)

And yet on the Sabbath day there are many Latter-day Saints who go to picture shows, who go to ball games, who go car riding, who work on their lots, and in these and numerous other ways contaminate themselves with the sins of the world, and thereby exchange their souls for improper Sabbath day observance and its accompanying vices.

The Lord has given a great law for the physical and spiritual health of his children, known as the Word of Wisdom. Paul, the ancient Apostle, declared:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Thus, as Paul proclaimed, our bodies are temples of God, given to us that we might keep them clean, pure, and uncontaminated in all respects, that some day we might come back with our bodies into the presence of our eternal Maker and have them purified and exalted. So the things that we do that will contaminate our bodies certainly work against the saving of our souls. Would any women who belong to the true Church be foolish enough to drink tea and thereby contaminate their bodies? Would others among us drink coffee, use liquor or tobacco, and thereby exchange the gratifying of these physical appetites for our eternal souls? Foolish, indeed, would be such people, to say the least.

The Lord also gave the great law of chastity in ancient times, saying, "Thou shalt not commit adultery." (Ex. 20:14.) Speaking of sex immorality, Alma said to his son:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

In modern revelation, the Lord has reaffirmed the commandment: "Thou shalt not commit adultery." (See D. & C. 42:24; 59:6.) We read in the Doctrine and Covenants, also:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection. (*Ibid.*, 63:16-18.)

With such doctrine revealed by the Lord directly to us, we know, as Latter-day Saints, that if we commit adultery and if we continue to satisfy the lusts of the flesh, so to speak, by living that kind of life, we shall be thrust down to hell. Thus, we thereby sell our souls for the gratification of the lust of the flesh. Let me ask you, is sex immorality worth such an exorbitant price?

The Lord has also given the great law of celestial marriage, which is the crowning gospel principle, giving the promise that those who abide by that law and keep the other commandments shall rise in the resurrection and receive exaltation or eternal life which he declares is the greatest gift that he has in store for man.

Even after receiving such a glorious promise, there are many Latter-day Saints who refuse to abide by the law of celestial marriage, refusing to go to the temple and enter into God's holy covenant. And why do they refuse? For various reasons.

Would there be some members of the Church foolish enough to refuse to go to the temple because they did not want to wear garments for the

short space of life in mortality? If there are members of the kingdom of God so unwise, certainly we would say, such a choice would be a very foolish one, indeed. Or would there be some among us who would refuse to pay tithing and fast offerings to the Lord, who would disregard God's law of health by breaking the Word of Wisdom, who would defile their bodies by not observing the law of chastity, or break God's other commandments and thereby cut themselves off from the blessings of the priesthood, from the blessings of the temple, and ultimately from exaltation? The truth remains that there are such unwise people who hold membership in the Church. At the coming of the Lord, if they fail to repent, they shall be counted among the "foolish virgins." (See *Ibid.*, 63:54; 45:56.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26. Italics added.)

Certainly, as Latter-day Saints, we would have no profit if we should gain the whole world and lose our souls. There is nothing that this world can offer that we would exchange for eternal life.

May God bless us as children of the covenant—members of his Church and kingdom—that we will keep the commandments, that we will walk in the pathway that our Savior has pointed out for us to follow back to the presence of our eternal Father, that we may someday attain an eternal and blessed exaltation, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter has just concluded speaking. Elder Oscar A. Kirkham, also of the First Council of Seventy, will be our next speaker, and our concluding speaker this morning, will be Elder Spencer W. Kimball.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I PRAY that the Lord may be with me and bless me and that you will incline your hearts toward me and lend that sympathetic understanding in this moment of real effort on my part.

There is a matter I wish to present on behalf of our President, President McKay, and brothers and sisters of the Church of Jesus Christ of Latter-day Saints. As a National Council member at large of the Boy Scouts of America, I am pleased to say that President David O. McKay received last summer the highest honor award which can be given by that organization to its leaders—the Silver Buffalo.

Scouting membership has reached over three million in the United States of America, making a total of five and a half million members in the world. Among the persons receiving this honor of the Silver Buffalo award are some of America's most distinguished leaders in business, education, art, and religion. "In the service of youth" reads the citation.

We in scouting in the Latter-day Saint Church feel highly honored to have this distinguished recognition come to President David O. McKay. May the Lord bless his kindly words, his noble example, and the power and strength of his message that he has placed in the hearts of men in this glorious movement.

There are two great trails for a boy: from deacon to high priest; from Tenderfoot to Eagle Scout. I humbly pray in my heart that every boy—your boy, my boy, your neighbor's boy—all boys in this good land, may have the high privilege, through your encouragement and mine and all good men to devote their energy to following these two great trails that they may bless and glorify their lives.

As youth goes, so will civilization go. Thus we must safeguard their future with noble example on the part of worthy parents and leadership, with

devoted personal attention; then our civilization will continue to progress.

Some time ago, a man on the highway halted, impressed by the rolling hills. In the midst of these hills he saw a beautiful straight furrow. He stopped by the fence, expecting to see an old, experienced farmer coming toward the end of the furrow, but instead he saw a youth. Immediately he said to the young chap, "Did you plow the first furrow in this field?"

"Yes, sir."

"You will do many straight things in life." And on his way he went.

Twelve years went by. The man came again. He was met by a lovely limousine at the station. "We have a fine hotel in the city," he was told, "but I am taking the privilege of inviting you to my home. Will you kindly come?"

"Yes, I will be pleased. I am tired of hotels," the gentleman replied.

That night before a large auditorium and before this man arose to address the audience, the man who had been entertaining him said, "I am the mayor of this city. Do you remember twelve years ago seeing a boy plow a straight furrow in an open field? That was I. Please do not say anything about it to this audience, but I shall be everlastingly grateful to you."

Oh, may the Lord keep deep down in our hearts the fine teaching of our religion, our devotion to our work, to do our utmost to guide youth to its destiny.

How I would love to be a boy again!

God bless my boys and your boys.

Not long ago, from a cabin home, a humble home, a telegram was sent to a son in a distant city, "Come home, Charles. I am not well." Signed, "Mother." And when the son arrived by plane, his mother said, "There are two gifts I want to give you, Charles. I have been thinking about them all day. Each day, on your knees and

alone, say a prayer. And the second gift I would love to give you, is each day walk with good men. These are my gifts, Charles. Each day, pray alone on bended knee, and each day walk with good men."

God bless that boy who today is one of America's great Christian leaders, president of a bank of thirty million, head of one of the largest organizations in our land, a real Christian gentleman.

This is the touch that must be given. Halt, now; you can help a boy. It may be the army that he may face tomorrow, but today it is only a boy who needs a kindly word. These are precious moments. These are great days in the life of a boy.

And may I say, finally, I am humbly grateful. I wish my words may be from my lips to your hearts. In grati-

tude I thank God for a fourteen-year-old boy, who read the sacred word, who meditated, who prayed, unafraid, alone, and the Lord heard his prayer.

God bless us that your boy and my boy and the neighbor's boy may grow in the path of the Prophet, Seer, and Revelator. That is who the boy of fourteen was. These are our opportunities. These are our glorious privileges. God help us, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, has just addressed us. Our concluding speaker for this morning's session, will be Elder Spencer W. Kimball, of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters: My heart is filled with gratitude this morning for this occasion, for you, for the gospel, the Church, the priesthood, my family, and for all the privileges that have come to me.

Recently, as I held a meeting with a group of members of bishoprics, I had occasion to read to them that scripture of Paul's, given to Timothy, in which he said:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre. . . . (1 Tim. 3:2-3.)

My mind began to explore and I wondered: "What is filthy lucre?" I read a little farther and found that he said the same of the deacons, that they should not be "greedy of filthy lucre."

I found also that Paul spoke to Titus, his son in the faith:

For a bishop must be blameless, as the steward of God . . . not given to filthy lucre. (Titus 1:7.)

Peter also gave the same instructions to the elders, making the warning quite universal to the Church:

The elders which are among you I exhort, . . .

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. (1 Peter 5:1-2.)

I wondered about the term. I went to the dictionary to see just what Webster would say, and found that lucre, itself, has a bad connotation, and filthy lucre is worse; and to be "greedy of filthy lucre" is, of course, still worse.

This instruction was given by John, the Revelator, to the Laodicean Saints:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Saturday, October 3

Second Day

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:15-19.)

And I began to think of many of our people whose minds are upon their wealth; who are increased with goods; who though clothed elegantly are naked and not in white raiment; who with eyes wide open see not; who are "greedy for filthy lucre."

Now, all money is not lucre—all money is not filthy. There is clean money—clean money with which to buy food, clothes, shelter, and other necessities and with which to make contributions toward the building of the kingdom of God.

Clean money is that compensation received for a full day's honest work. It is that reasonable pay for faithful service. It is that fair profit from the sale of goods, commodities, or service. It is that income received from transactions where all parties profit.

Filthy lucre is blood money; that which is obtained through theft and robbery. It is that obtained through gambling or the operation of gambling establishments. Filthy lucre is that had through sin or sinful operations and that which comes from the handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord. Filthy lucre is that money which comes from bribery, and from exploitation.

Compromise money is filthy, graft money is unclean, profits and commissions derived from the sale of worthless stocks are contaminated as is the money derived from other deceptions, excessive charges, oppression to the poor and compensation which is not fully earned. I feel strongly that men who accept wages or salary and do not give commensurate time, energy, devotion, and service are receiving money that is not

clean. Certainly those who deal in the forbidden are recipients of filthy lucre.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. (Deut. 23:18.)

And Micah lashed at this sin. He said:

... What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: ...

And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

For her wound is incurable. . . . (Micah 1:5-7, 9.)

I am sure that money is unclean when it is obtained through oppression, fraud, bribery, or through misrepresentations. You will remember the story of the Prophet Samuel:

... he made his sons judges over Israel.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. (I Samuel 8:1, 3.)

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. (*Ibid.*, 12:1-4.)

In Isaiah's day, there were those who

accepted gifts as bribes and who brought forth the prophet's comments:

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. (Isaiah 33:15-16.)

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, . . .

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: . . . (Ibid., 5:22-24.)

In Exodus again we read of gifts of bribery:

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Exodus 23:8.)

In Matthew, the Master denounced unclean gifts which come from impure and unforgiving hearts:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:22-24.)

The gift is acceptable when it is made clean and uncontaminated.

Fair dealing in business matters, in selling, in buying, and in general representations is spoken of frequently in the scriptures. The warning to Israel is still applicable in our own day:

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

. . . but thou shalt fear thy God: for I am the Lord your God. (Lev. 25:14, 17.)

And in the Proverbs we read:

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. (Prov. 22:16.)

Much is said about the hirer and the hired in the scriptures, and about the employer and the employee:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (James 5:1-4.)

. . . and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (Malachi 3:5.)

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;

Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21.)

Again:

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it. . . . (Deut. 24:14-15.)

And to me that means, woe unto them who will rationalize, who will explain away their errors in these matters, who justify their oppressions. Farm hands,

Saturday, October 3

Second Day

domestic help, and unprotected people are often oppressed, when economic circumstances place them in the position where they must accept what is offered or remain unemployed. And we sometimes justify ourselves in underpaying and even boast about it:

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. (Micah 2:1-2.)

And then there are those of us who require excessive compensation for services and who fail to give "value received" and who give no loyalty with their insufficient and inefficient service.

Scripture writers admonish the employed to obey masters, to please their employers, to work with singleness of heart, to be honest in time spent and service rendered and to avoid purloining.

The Lord knows that we need food, clothes, shelter, and other things. He expects us to earn our living. He commands us to give the necessities to our families. He permits, perhaps, that we may have reasonable luxuries, but not with unclean money.

The Savior said,

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

And as we look about, we see many who are greedy for excessive wealth, and especially that which comes with sharp practices and at the expense of strict honesty and complete integrity. It is hard to satisfy us. The more we have, the more we want.

Paul seemed to understand human nature and fully endorsed the statement of the Master: "... a rich man shall hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (I Tim. 6:7-10.)

"Having food and raiment let us be therewith content."—Why another farm, another herd of sheep, another bunch of cattle, another ranch? Why another hotel, another café, another store, another shop? Why another plant, another office, another service, another business? Why another of anything if one has that already which provides the necessities and reasonable luxuries? Why continue to expand and increase holdings, especially when those increased responsibilities draw one's interests away from proper family and spiritual commitments, and from those things to which the Lord would have us give precedence in our lives? Why must we always be expanding to the point where our interests are divided and our attentions and thoughts are upon the things of the world? Certainly when one's temporal possessions become great, it is very difficult for one to give proper attention to the spiritual things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. (Prov. 28:6.)

And then this from Proverbs struck me:

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. (*Ibid.*, 28:20.)

And I wonder if many of us are not hasting to be rich. Are we making compromises in order to accumulate? I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean

money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good, . . ." (Isa. 5:20.) Sometimes we salve our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. There are people who work on the Sabbath, not through compulsion but because the income is attractive, and others who work voluntarily to get the "time and a half" that Sabbath work gives them.

In a stake recently I interviewed a man for an important position in the stake reorganization. And I said to him, "What is your occupation?" And he said, "I operate a service station." And I asked, "Do you operate on the Sabbath?" His answer was, "No, I do not." "Well, how can you get along?" Most service station operators seem to think they must open on the Sabbath. "I get along well," he said. "The Lord is good to me." "Do you not have stiff competition?" I asked. "Yes, indeed," he replied. "Across the street is a man who keeps open all day Sunday." "And you never open?" I asked. "No, sir," he said, "and I am grateful, and the Lord is kind, and I have sufficient for my needs."

I was in another stake, also in a reorganization program, and another brother was considered for one of the highest positions; and when we asked him of his occupation, he said he was a grocer by trade. "Well, most of the stores keep open on the Sabbath. Do you?" "We lock our store on Sunday," he said. "But how can you compete with these people who are open seven days a week?" "We compete. At least we get along very well," was his reply. "But would not the Sabbath be your biggest day?" "Yes," he answered, "we would probably sell twice as much on

the Sabbath as we would on an average day, but we get along without it, and the Lord has been kind; he has been gracious; he has been good." "What do you sell in this store?" I asked him. He said, "Groceries and miscellaneous merchandise." "Your competitors sell other things including forbidden things, do they not?" I asked. "Yes, but we have felt it was not right," he said. "We lose trade, of course. People leave our store and go to the other store and buy many dollars' worth of groceries where they can get a few cans of beer or some wine, but we do not sell it." And I could not refrain from saying, "God bless you, my faithful brother. The Lord will not be unmindful of these seeming sacrifices. Your dollars are clean. They will surely not hinder you in finding your way into the kingdom of God."

The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week.

In my extensive travels I find many faithful people who forego the Sabbath day profits and those which come from the handling of the forbidden things. I have found cattle communities where the stockmen never carry on their roundup on the Sabbath; fruit stands along the roadside which are open night and day, but which close on Sunday even in the short fruit season; drugstores and confectionery businesses which earn their money on the six weekdays; eating houses and wayside stands, closed on the Lord's day. And there are many other people who might rationalize and justify themselves in Sunday profit taking but who take satisfaction and joy in refraining. And every time I see good folk who are willing to forego these profits, I rejoice and feel within my heart to bless them for their steadfastness, their courage, and their faith.

There are many other ways, of course, in which money can be tainted. I pray that we will keep our money clean. And I pray the Lord that he will bless his children that they will have the

Saturday, October 3

Second Day

faith to live his commandments, sacrifice though there may seem to be. I know that God will make it up to them. I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us:

... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

And may God bless all of us that we will live close to his teachings and thereby merit the blessings which he has promised to us, I pray, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just concluded speaking.

The German members of the Church who constitute the Choir, which has furnished such excellent singing, will

now sing, "Lord, Throughout the World Thy Powers Proclaim," conducted by Elder Heinz Rimmasch.

The closing prayer will be offered by Elder Lewis R. Anderson, President of the Manti Temple, after which this conference will be adjourned until two o'clock this afternoon.

In addition to the words of appreciation expressed to the German members of the Choir by Brother Thomas E. McKay, we wish to commend our Choir members and leader for the choice selections sung so impressively this morning.

They have been accompanied by Brother Frank W. Asper, at the organ.

"Lord, Throughout the World Thy Powers Claim," will now be sung, after which Elder Anderson will offer the benediction.

The German-speaking choir sang "Lord Throughout the World Proclaim."

President Lewis R. Anderson of the Manti Temple pronounced the benediction.

Conference adjourned until 2:00 p.m.

SECOND DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Saturday, October 3, 1953.

The choral music for this afternoon's session was furnished by the German Choir, Elder Heinz Rimmasch, conductor.

President David O. McKay, who presided and conducted the services, opening the meeting with the following statement:

President David O. McKay:

To the radio audience listening in, we are pleased to announce that the Tabernacle is crowded as heretofore in our sessions. This is the fourth session of the One Hundred Twenty-Fourth Semi-

Annual Conference of the Church of Jesus Christ of Latter-day Saints.

To those who are unable to gain admittance to the Tabernacle we announce that overflow meetings are held in the Assembly Hall and in the Barratt Hall, where a loud-speaking system and television are operating. These services will also be televised over KSL television of Salt Lake City, and will be heard over radio station KSL and by arrangement through KSL over twelve radio stations in Utah, Idaho, and Arizona, the names of which stations have already been announced to the radio audiences.

The singing for this afternoon's session will be by the German Choir, made up of German-speaking members

of the Church, with Elder Heinz Rimmasch conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the choir singing "Hallowed Be Thy Name." The opening prayer will be offered by Elder A. George Raymond, president of the Logan Temple.

The German choir sang the sacred selection, "Hallowed Be Thy Name." Elder George A. Raymond, President

of the Logan Temple, offered the invocation.

Singing by the Choir, "More Holiness Give Me."

President David O. McKay:

Our first speaker this afternoon will be President Joseph Fielding Smith, President of the Council of the Twelve, who will be followed by Bishop Carl W. Buehner.

ELDER JOSEPH FIELDING SMITH

President of the Council of the Twelve Apostles

IF I MAY have the guidance of the Spirit of the Lord, I wish to speak of our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mis-translation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him—

"Saying: Father, behold the sufferings and death of him who did not sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (*Ibid.*, 45:3-4.)

"Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted." (*Ibid.*, 62:1.)

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (*Ibid.*, 110:4.)

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (*Ibid.*, 76:69.)

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church;

"To have the privilege of receiving

Saturday, October 3

Second Day

the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (*Ibid.*, 107:18-19.)

This from the First Epistle of John, Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time." (I Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead—that is, he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labors to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man. He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

I would like to call your attention to one little thing in the first vision of the Prophet Joseph Smith. It is very significant, and Joseph Smith did not know it. If he had been perpetrating a

fraud, he would not have thought of it. You will recall in your reading that the Father and the Son appeared, and the Father introduced the Son and told the Prophet to hear the Son.

Now suppose the Prophet had come back from the woods and had said the Father and the Son appeared to him, and the Father had said, "Joseph, what do you want?" and when he asked the question and told him what he wanted, the Father had answered him; then we would know that the story of the Prophet could not be true.

All revelation comes through Jesus Christ. I have not time to go into the scriptures and give you references for that, but that is the fact. He it was who led Israel, and if I do not procrastinate upon the time, I will take the rest of it to read to you the statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshipped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon. But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes,

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos." (1 Nephi 19:10.)

"Here we have the testimony of Zenock, Neum, and Zenos that the God of Abraham, Isaac, and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to his own. Nephi who himself was a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases." (Mosiah 3:5.)

A little further on he says:

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they

shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him." (*Ibid.*, 3:8-9.)

"But we have the word of the Savior himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven, he first appeared to his Nephite disciples on this land, he declared, 'Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.' (3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: 'Behold, I say unto you that the law is fulfilled that was given unto Moses.

"Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled." (*Ibid.*, 15:4-5.)

"Should any still have a lingering doubt that the Jehovah who revealed himself to Abraham, to Moses and to others was any other than he whom we know in the flesh as Jesus Christ, that doubt is set at rest by the revelations given in these days. In the vision seen by the Prophet Joseph Smith and by Oliver Cowdery in the Kirtland Temple, 3rd of April, 1836, the following appears:

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D. & C. 110:2-4.)

"Somewhat curiously an ancient Syriac manuscript has within the last few months been unearthed that is known as the gospel of the Twelve

Saturday, October 3

Second Day

Apostles. Whether the Twelve Apostles had anything to do with writing it has nothing to do with the point under consideration. The writing was originally in Hebrew, and what we wish to draw attention to is that whenever the manuscript was first written, the writers of the original believed that Jesus was he who spake with the ancient Israelites. It commences:

"The beginning of the gospel of Jesus Christ, the Son of the living God, according as it was said by the Holy Spirit, I send an angel before his face, who shall prepare his way.

"It came to pass in the 309th year of Alexander, the son of Philip the Macedonian, in the reign of Tiberius Caesar, in the government of Herod, the ruler of the Jews, that the Angel Gabriel, the chief of the angels, by command of God went down to Nazareth to a virgin

called Miriam, of the tribe of Judah the son of Israel (her who was betrothed to Joseph the Just), and he appeared to her and said, "Lo! there ariseth from thee the one who spake with our fathers, and he shall be a Savior to Israel; and they who do not confess him shall perish, for his authority is in the lofty heights, and his kingdom does not pass away." " "

The Lord bless you all I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, president of the Council of the Twelve, has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric, who will be followed by President Levi Edgar Young.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

MY DEAR brethren and sisters, difficult as this assignment is for me, I must admit that I am still very happy to be able to greet you in general conference, and to bear you my testimony of the divinity of this great work, the gospel of Jesus Christ, and I hope in the few moments that I stand here that the Lord will sustain me.

I should like to pay my humble tribute to the three great high priests who preside over our Church, the First Presidency of this Church, the men whom we love and honor, men who serve as if in the prime of life, and yet have lived many years beyond those at which most of us retire.

If I am right, and I think I am, all three of these great leaders have had a birthday since our last general conference. President McKay in his eighty-first year is an inspiration to the Church, a great leader. I have met several women who, when seeing President McKay walk by, say, "He looks just like an angel." I can concur in this, and

besides that, he speaks and looks as a prophet.

Standing at his one side is President Stephen L. Richards, the youngest of these three, a man with a great legal mind, a great organizer, and he certainly has been an outstanding counselor to President McKay.

On his other side is the dean of the General Authorities of the Church, President Clark, in his eighty-third year—a man who has become one of the greatest statesmen we will ever know and with a testimony of the gospel as firm as the Rock of Gibraltar.

I am sure you all join with me in expressing our love and admiration for these three great men, for their devoted leadership over the Church.

As I figure this up, these men together have lived 237 years, and if I am right, and I don't think I am far from it, they have served either in the Council of the Twelve or as the Presidency of the Church for an aggregate of more than one hundred years.

I would like to suppose that the combined information of these three outstanding men, together with inspiration and revelation from our heavenly Father, would exceed the knowledge of any other three men upon the face of the earth today. I am sure I am right in this supposition.

They are our leaders. Brethren and sisters, I wish that leaders of men and nations all over this earth would listen to the counsel of these three great leaders of ours. When I think of the millions, yes, billions of dollars that are spent to create weapons of war, destructive weapons designed to wipe out the people of the earth, and I compare that with the message that goes forth from Zion carried by the missionaries of the Church, I assure you they go forth with greater power than the power of deadly weapons, and I sincerely hope the day will soon come when these young men can go forth as an army of men clothed with righteousness and the power of the priesthood, preaching the gospel of peace and salvation to the nations of the earth. I would that we had twenty thousand of them instead of the two or three thousand we have in the earth today and that they would not be restricted in their work of preaching to every nation, every kindred, every tongue, and every people.

Brother Sonne made a very significant statement in his talk, and I have felt the same thing, that the strength of the Church is in the individual testimony of its members, and as I have traveled about this Church, I have had some wonderful manifestations, and I have heard some very thrilling experiences. I would like to relate two or three of these to you.

Recently, when it was announced that we were going to build a temple in Switzerland and another one in England, a number of people came into my office, and I am sure they have to the offices of all of these brethren, wondering how they could make a contribution to the erection of these temples.

Among those who came to see me was

a very elderly couple, and they said, "Bishop, just how could we make a small contribution toward the construction of the Swiss Temple? We have had such a thrilling experience in our life doing temple work and genealogical work, we would love to make a little contribution to that temple and to those good people in that far-off land." So, I told them that that was a very easy thing to do, and if they just wanted to leave the money, I would be glad to give them a receipt for it, and I would be sure that it would go toward that very marvelous project. Then, this man's good wife said, "Brother Buehner, would it be possible for my name to be put on that receipt?" and I said, "We will fix that receipt any way you would like to have it." She said, "Now, I don't want to give you the impression that my husband and I have not been very happy. We have been. We have had a wonderful life together, but I would like to see my name on that receipt along with my husband's name." This seemed satisfactory.

So they said, "We'll be back in a little while." In about thirty minutes, they returned, and this good man, his life almost over, and so was his wife's—they had lived a long time—laid down a check for a thousand dollars, and his wife gave me ten one-hundred-dollar greenbacks, another thousand dollars, each wanting to contribute a thousand dollars toward the erection of the temple in Switzerland.

Others with their two dollars and five dollars and ten dollars, and a thousand dollars and ten thousand dollars and more—it is marvelous what the people of the Church voluntarily do to help push forward this great work.

I heard another little experience that happened somewhere up in the Uintah Basin a while ago, where for twenty-five years they talked about building a new chapel. Finally, the bishopric then in the ward decided they had talked about this thing long enough, and they would like to organize a finance committee, a building committee and go

Saturday, October 3

Second Day

ahead, so they sent out letters assessing the membership of the ward for this purpose.

Among those who received a letter and an assessment of one hundred dollars was a little widow who had not been very active in the Church, and one that the bishopric did not know very well; but they thought they would visit this woman. When they went to her home and opened the door, they realized they had made a great mistake. They should never have assessed this poor, little old soul one hundred dollars, they said, and so in the middle of their talk of trying to justify what they had done in talking themselves out of the assessment that they had made to this woman, she said, "Just a minute, brethren, you have assessed me one hundred dollars. I would like to do my part." They said she walked over to the mantel shelf, reached her hand into a little piece of crockery, and counted out to the bishop five hundred dollars in greenbacks.

Then he said that time went on, and the building got started. They were putting the rafters on it, and one day the bishop got another call from this woman, and he thought, "Oh, dear, she wants her money back, and we have spent it on the chapel."

When they went to see her, she said, "You don't know how thrilled I am to see our building come into fruition. We have talked about it all these years, but you brethren have actually gone to work, and now I can see it grow, and the rafters are going on. I would just like to give you another five hundred dollars to be sure it is completed because I don't think I'll live until we finish the building, and I would like to have a little credit on the other side."

This is not just an isolated case. We hear these stories all the time.

Let me tell you one other experience, a little different from this, and then my time is up.

I was up in Richland Stake in Richland, Washington, not so long ago, and a man was called out of the audi-

ence to bear his testimony, a new convert to the Church. When he came to the stand, he was shaking much worse than I am now, and I am very shaky, and said, "I think I'll tell you people how I became a member of the Church. I was a very ardent Baptist, and I lived in New York City near the leaders of the Baptist Church. One day they called me in and asked me if I would go on a mission to the Belgian Congo, and I accepted. Of course, they said, 'Now, we'll pay you \$425.00 a month while you are on the mission,' but even at that they could not get very many missionaries to serve for the Baptist Church. I spent three years there, and when I completed my mission, I got on a boat coming up the African coast. The second day on board that boat, I noticed two fine, clean-cut looking young men walking around the deck of that boat, each with two books under their arms. They so fascinated me; they so attracted my attention that I could not keep my eyes off those young men, and I followed them nearly all day. Finally near the end of the day, I got enough courage to walk up to them and introduce myself. I learned they also had been missionaries in South Africa, and I said to these young men, 'The Baptist Church pays me \$425.00 a month. How much does your Church pay you?' These two young men smiled and said, 'Our Church does not pay us anything. We pay our own expenses.' Then I began to feel humiliated. For twenty-one days as we crossed the ocean, we sat on the deck of the boat, and we compared the doctrine I taught as compared with the doctrine of these two fine young missionaries. I became so converted that I was all wrong and that these young men were all right that I hated to see the boat arrive in the harbor at New York, and I just did not want these young men to get out of my sight. As a matter of fact I did follow them halfway across the continent, and here I am in Richland today, a member of the Mormon Church, and the happiest member in this stake. To this

day, I have not collected my last check of \$425.00, and to this day, I have not reported to the leaders of the Baptist Church that I have returned from the Belgian Congo." And the way he said that, I just believe he was one of the happiest members of the Richland Stake.

It is wonderful what you see as you travel about the Church. Brethren and sisters, I just hope we will have a desire to serve our heavenly Father with all our might, mind, and strength.

Let us sustain these three great leaders of ours with all the strength we have. Let us live our religion. We are great teachers when we remember who we are and when we live our lives and reflect through our lives the value of the gospel to us. May we be loyal, may we be faithful, may we accept the responsibilities that come to us and do them faithfully and do them well. We

will live longer. There is life when we are active, and there could be spiritual death if we do not accept the opportunities that come to us to serve.

If these great men can serve as they do, I am sure we should each have a desire to do our part to make their load as light for them as we can and to help push forward this great work of our heavenly Father, and may it be so, and may the blessings of our heavenly Father be with everyone of us always, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric of the Church has just addressed us. We shall now hear from President Levi Edgar Young of the First Council of the Seventy.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

MY BRETHREN AND SISTERS: I should like to express my appreciation for this excellent choir that has been rendering the music of today. The singers are Germans, and we are all interested in the German people. They have made a contribution to this sacred religious movement that we represent. I believe with all my heart that the German nation will come back and establish again the civilization and culture that it once had. They are a great people.

A few days ago, two meetings of all the General Authorities of the Church were held. The first one was in the temple at Logan, and a few days later the second meeting was held in our temple here in Salt Lake City. In thinking of them I realize more and more that to love and know God is the highest blessedness of mankind. Temples built by the Latter-day Saints are houses of prayer, of fasting, and of faith, houses of glory and order, houses of God. You recall the words as found

in the dedicatory prayer of the Kirtland Temple which were given by the Prophet Joseph Smith:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith;

Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:7-8, 54.)

I wonder sometimes if in reading our sacred books we enter into the thoughts of the prophets of God; and into their hearts. Have we as religious and moral men sought to attain the perfect life by contemplation and work? So much might be said about our meetings in the

Saturday, October 3

Second Day

temples. We all felt the goodness and beauty of human life. We felt as we have never felt before the hunger and labor, love and death, faith and work which operated to produce these sacred buildings.

When we think of the Constitution of our land, we recall many historical statements that are sacred and true. First, the words of the French writer, Michelet. He had written about the terrible days of the French Revolution when he writes these words:

The world is waiting for a faith, to march forward again to breathe and to live. But never can faith have a beginning in deceit, cunning, or treaties of falsehood.

It is interesting to note that according to Washington Irving, Columbus when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy holy protection this new part of the world.

Then we have the prayer of Pastor Robinson as he blessed the Pilgrim fathers when they left in the *Mayflower* for the New World.

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth anymore, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go be-

yond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning a shining light in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

To be called to the field as a missionary is an honor and a recognition of a person's real worth. It is a call to labor with undying zeal to awaken within men a faith in the living God and to turn to him with a repentant heart. No one can deny the force, the beauty of the passion for extending one's own belief and hopes to others, "for imparting to them the comfort of one's own salvation." What splendor of life is that of Paul the Apostle, who no sooner was his own life made over, no sooner had the faith and the hope of a new life taken possession of him, than he was overcome with the desire to disseminate this possession to all the world and to make Jew and Gentile alike see and glory in the light and splendor of the Christian truth. In our day, since the restoration of the gospel, we know the hundreds, yea, thousands who have gone into the remote parts of the world to preach the gospel and to turn men's thoughts to their God. This was even true long before there were railroads or quick and safe means of travel by sea. Missionaries left home and friends to go to faroff China and India, and the South Seas, to say nothing of Europe and South America. They

faced hardships in strange lands, and often misery for the sake of communicating the Gospel message. Many have given their lives as they bore testimony of the restored word of God. The splendor of their spirits and the grandeur of their achievements are known. The stories of their experiences and accomplishments will someday become the most beautiful epics of the Latter-day Saints, epics that will thrill the world with their truth and beauty. Let me here relate a story of the long ago:

In the summer of 1857, my father, Seymour B. Young, Phillip Margetts, and David Wilcken were called to England on a mission. They were all of the same age, nineteen years. Constructing a handcart, they made ready to leave. Their first objective was Council Bluffs, just across the Missouri River from Omaha. From there they would take the train for New York, where they could embark on a sailing vessel for England. One night, while they were sitting around a wood fire on the Platte River, singing songs, and talking about the "folks at home," Brother Margetts began to recite some of the fine lines from the plays of Shakespeare, among which were the words of Macbeth:

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief
candle!

Life's but a walking shadow, a poor player
That struts and frets his hour upon the
stage

And then is heard no more.

(Wm. Shakespeare, *Macbeth*, Act V. Sc. 5.)

"We sat deep in thought," said my father, "for we had been listening to a sage of history, a man who knew Shakespeare. We slept under the stars that night, as we did for over three months. Every night we studied the words of Holy Writ, every day as we pulled the handcart over the trail and through the rivers, our hearts were swallowed up in a kind of glow of God's

love coming down as a constant stream of light."

They were missionaries of the Lord.

In the days of Queen Elizabeth of England, there were many able seamen who manned the large navy which brought England to the height of her power on the seas. Among the noted commanders of the fleet was Sir Francis Drake, who sailed up the Pacific Coast as far as the present state of Washington, and then went on around the world. He was the first Englishman to circumnavigate the earth. Standing on the deck of his ship one day, Drake said to his men:

Men pass away, but people abide. See that ye hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries, their hearts may fail them, or their hands grow weak. Hereto, we have been too much afraid. Henceforth, we will fear only God.

In this troubled world we need more and more the principle of unity amid all thearring elements of human life. We must in our work have a definite purpose, and before that purpose can be well established in our hearts, we must see it related to the very purposes of God. Every quorum should have an ideal which is well defined and which invites the greatest effort on the part of every member to help realize that ideal. The ideal is to bring about a brotherhood within the quorum, a brotherhood so lasting that nothing can break it. Certainly no outside power can. This brotherhood will be expressed in their thoughts and interest in one another. The members touch one another by doing good, by kindness, by philanthropy—something more than the mere clasp of hands and interchange of idle words. It is the delight of diffusing something of the spirit of gentility and graciousness. In all such expressions of good-will and respect, the grace of the act depends as much on the manner of it, as on the act itself.

One of the essential things with Jesus Christ was the training of his disciples to have faith in God. "... ye believe

Saturday, October 3

Second Day

in God, believe also in me." (John 14:1.) His disciples went into the world to preach the gospel. I have given you an example of missionary zeal. And now one of ancient times: Paul, the Apostle, had become one of the disciples of the Lord. He went about preaching the gospel "with inspired eloquence and logic." He went to Athens. They took him to the Areopagus, saying: "... thou bringest certain strange things to our ears." (Acts 17:20.) You read Paul's discourse for yourselves. "It is the shortest important speech ever made, excepting only Lincoln's undying Gettysburg speech address. In less than one hundred and fifty words he put the argument for and assertion of the living God of salvation and the resurrection of the dead. In doing this he even included a quotation from the Greek poets." He had planted the seed. He had aroused interest.

As missionaries, we should find the good in people. We should judge all people not by their mistakes but by the abundance of their powers. Our work as teachers is based on love, and if we

have the love of our listeners, we must see to it that their merits are understood, rather than their faults found out.

Let us keep in mind the beautiful words of the Chinese Confucius, ages before Christ:

Those who know the truth are not equal to those who love it; and they who love it are not equal to those who live it.

I pray that we may all come to a deeper understanding of the gospel, that we may live as God would have us live. Amen.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder Richard P. Condie led the Congregation and Choir in that song.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

IN THE OPENING remarks of our dear President McKay at the beginning of this conference he stated that he hoped our souls might be uplifted and inspired. I am sure you can bear witness with me that our heavenly Father has literally blessed us, and our souls have been uplifted because we have been inspired by the word of the Lord.

I have noted without exception that each who has occupied this position regardless of his calling in the Church, regardless of his standing in the community or the nation, before taking these responsible Church positions, has invoked the blessings of our heavenly Father upon him that he might be able

to speak under the inspiration of the Spirit. I realize as I stand before you this afternoon that I must depend upon the inspiration of my heavenly Father through his Son, Jesus Christ, for, to teach the gospel of Jesus Christ can be done not by the wisdom of men, but only by the power of God.

Much has been said here today and yesterday in these conference sessions regarding the missionary program of the Church. I would feel most ungrateful if I did not take just a moment to pay tribute to a great missionary who is absent from us today, but who was with us here six months ago occupying a seat on the row that I am privileged to occupy—Elder Stayner Richards.

He in very deed typified the true missionary spirit of the Church of Jesus

Christ of Latter-day Saints, and I feel sure that he has touched the hearts of thousands in the British Isles or wherever he has labored to spread truth and righteousness, exercising his energy and talent in building up the kingdom of God.

So, I pay tribute to his memory today. It was my privilege to labor with him for about fourteen years in the Highland Stake, the stake in which I now reside.

Going back a few years, a prophet of God, Brigham Young, declared:

... there is neither man or woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. (*Discourses of Brigham Young*, 1943 ed., p. 322.)

That is the true missionary spirit. That was the word of a prophet of God many years ago. The same teaching goes forth from this pulpit today: that each individual who has membership in this, the Church of Jesus Christ of Latter-day Saints, is on a mission, and that mission is to teach first, by example, and second, by precept, the truths of this gospel, which is the gospel of salvation and exaltation into the presence of our heavenly Father and his Son, Jesus Christ.

I thrill as I have the privilege of touring missions and visiting in the stakes and mingling with the stake missionary groups to catch the spirit of those who are specifically called to do missionary work.

As I toured the Western Canadian Mission just a few months ago, I heard many heartwarming missionary stories. One thrilling story I should like to share with you. I would like to take you with me for a moment or two to a concentration camp in France, in which are incarcerated two German prisoners, young men who never had become acquainted with each other until they were in this camp.

One of them was utilizing his time to study the word of the Lord that he might hold fast to the testimony which he had. This attracted the attention of the other German prisoner, who asked what he was so interested in. The reply came that he was reading *The Voice of Warning*. I am sure that rings a familiar note to many missionaries assembled today and who might be listening on television and the radio.

So, a gospel conversation ensued. Then this young man became interested, and many conversations thereafter followed. The war was over. They were released. The one returned to his locality in Germany, where he further investigated this thing he had heard in a French concentration camp. Then he applied for baptism. He was baptized, and after a few months was called by President Wunderlich to go on a mission for the Church. The young convert said, "I have only twelve marks," but President Wunderlich, because he had the priesthood of God, because he could speak with that power and authority which comes to those who are truly called to serve the Lord, made a promise to that young man if he would accept the call and respond to it that the Lord would provide a way.

So the young man, in blind faith, believing, as we have heard from this pulpit today, accepted the call and filled his mission. It was my privilege to interview him while he was doing stake missionary work in the city of Edmonton, Canada. He had migrated from Germany and is now living in Canada.

We all have a zone of influence, my brothers and sisters. I should like to ask the question here today, "When did you last have a gospel conversation with someone who does not claim membership in the Church?"

Well, you do not have to answer it, only in your own minds. I humbly pray that the Spirit of the Lord will take hold of us, that we will exercise our rightful influence to teach the principles of salvation and exaltation to our heavenly Father's children.

Saturday, October 3

Second Day

I thrill as I see someone here in the audience today who is not ashamed of the gospel of Jesus Christ. After having filled a mission in the Southern States for this great Church before the turn of the century, he decided he wanted to follow further his education in electrical engineering, so he selected that great University of Cornell. One Sunday each student was to have the opportunity and privilege of filing past the rostrum and shaking hands with the first president of Cornell, Andrew White, introducing himself and making known where he was from. When it came this young man's turn, he said, "Thomas E. Yates from Scipio, Utah." Immediately Andrew White said, "Are you a Mormon?"

Brother Yates did not flinch because he was not ashamed of the gospel of Jesus Christ. He said, "Yes, sir, I am."

Then Andrew White asked for an interview the following Sunday. Brother Yates said that week seemed mighty long because he realized the persecution that had been sustained by the missionaries, even while he was in the Southern States.

But the time passed, and he was ushered into the study of Andrew White. There it was revealed to him just why he had been invited for this interview.

Andrew White told him, on one occasion while he was a special representative to the Russian government he had become very friendly with Count Leo Tolstoi, the great Russian philanthropist and writer. On one occasion as he called at the home of Tolstoi he was told by the servant that Tolstoi was out in the fields plowing, and if he wanted to see him he would have to go there, which he did.

As he met Tolstoi there was the usual friendly salutation, and then Tolstoi said, "If you want to converse with me, you will have to come along while I finish my plowing."

This he did, and they conversed about many things. After a discussion on religion Tolstoi said to Andrew White, "But what about your American religion?"

Andrew White said, "We do not have a state church in America. People are allowed to worship God according to the dictates of their own conscience."

Tolstoi said, "I know all that. I know that the Catholic Church originated in Rome. I know that the Lutheran Church originated in Germany, that the Episcopal Church originated in England, but I want to know something about your American religion, commonly called the Mormon Church."

Andrew White said, "I'll have to admit that I know very little about the Mormon people, other than that they are a superstitious people and that they are peculiar."

Then Tolstoi decided he would give Andrew White, great as he was, a rebuke, and so as not to lose the significance of this rebuke, I should like to read it to you.

"Then Count Leo Tolstoi, in his honest and stern but lovable manner, rebuked the ambassador: 'Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion: their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church—nothing can stop their progress—it will be limitless.

"There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."

I believe that, as I stand before you today and testify that this thing called Mormonism has continued down through the stream of time for 123 years, unchanged, unmodified, and that it is the fulness of the gospel of Jesus Christ.

Yes, blessed are they who hunger and thirst after righteousness, and brothers and sisters, I believe that men are thirsting and hungering for righteousness in the world today.

It is our great responsibility, as has been outlined here, to be the humble servants in the hands of the Lord in carrying this glorious message to those individuals.

May God bless us with this vision, and the spirit of missionary work, as I

bear witness that these things are true, in the name of our Savior, Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder John Longden, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve will now address us.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

IN ALL humility, my brothers and sisters, I approach this solemn and sacred responsibility this afternoon. I feel my dependence upon the Lord for his blessings and strength as I speak to you.

When a scientist makes a great discovery, it is not long before some other scientist makes the same discovery. The Lord has released that knowledge in the earth. It is not confined to one or two but to all who search for it. As the brethren of the General Authorities seek the Spirit for inspiration in the preparation of conference talks, and drawing from the same Spirit, there is a constant theme through the talks of each, for the Spirit has influenced them in that direction.

Recently in the solemn assembly held in the Logan Temple, President David O. McKay said, "The Lord is impressing his servants to extend and intensify the work of his Church."

Stake presidents and bishops, presidents of priesthood quorums, presidents and superintendents of auxiliaries know this statement to be true. There has been increased activity among the Aaronic Priesthood, the senior members of that priesthood, the girls' program, the Relief Society as it works with inactive women, the missionary program now at home as well as abroad, the great welfare program of the Church, and many other activities designed to

build faith and testimonies in the hearts of Latter-day Saints.

The tempo and the good feeling of this upsurge in activity and devotion must inspire and find expression in the lives of all Church members, not just alone in its leaders. As leaders it seems to me necessary that we let information go on down to the rank and file of our Church membership in order that they might have and enjoy the same counsel and direction that we receive. Where this condition is true, and our people understand, it wipes out any prejudice, resentment, or rebellion that might be in their hearts, and also they will support and work diligently for the accomplishment of the Lord's great purposes in the earth.

The Lord has not chosen us to fail in this work of his kingdom, but to succeed. We have no reason to fail. This is the Lord's work. He is inspiring and revealing unto those who have been properly called his mind and his will. This guiding force is present in the affairs of his kingdom today. Without this holy influence we would be groping in spiritual darkness.

In all ages of the world, the divinely appointed servants of God have entreated the people to love the Lord and to keep his commandments. Today is no exception in that respect. We are called to be a light to the world. The Lord has appointed us to be that light

Saturday, October 3

Second Day

because we have the truth of the gospel of our Lord and Savior, Jesus Christ.

The Savior said, "... A city that is set on an hill cannot be hid." (Matt. 5:14.) Nor can we be hid from the world here in the tops of the mountains, for our works and our deeds go out from this place.

Even from the beginning the Lord has said that the way is straight and narrow that leadeth unto life. To the Prophet in our day those words have been repeated, and someone has wisely quipped, "The reason the way is so straight and narrow is because there are so few who enter that way." Should more enter, by yielding obedience to the laws and the commandments of the gospel plan, then it would become wider, and I am sure God would be happier as a result of it.

Praise has been given in this conference to the First Presidency. With all my heart I support the sentiments expressed by the brethren. It is a great privilege and joy to be associated with the Presidency, to sit in their councils, and to receive their instructions. A wish of President McKay's is almost a command to us who are associated with him.

Keeping in mind the great spiritual strength of these brethren of the First Presidency, I would like to say to you, my brothers and sisters, that in President McKay we have a great and inspired leader. He sets a terrific pace at his age, that some of us younger men find difficult to follow. His hours are long. He comes early to the office. He goes late. He responds to the wish and the will of the people, doing all things, even beyond his physical strength to do, to bless the people of the Church. He sets a marvelous example of devotion, love, faith, and good will.

In these days of turmoil and distress, as God's chosen servant, under the inspiration of his divine calling, he is pointing the way, it seems to me, with clarity and understanding to the people of the Church.

I bear witness to you, my brothers

and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He only has the right to revelation for the people of the Church, and if all people would understand that, they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles, and I am sure they would be more happy and contented than they now are.

It is a great and inspiring moment in our council to hear President McKay say, "Brethren, the Lord has spoken. His will has been done." It is a great moment, a thrilling moment, and you have the sure feeling that what he has said or designated is true, and of God.

Now, President McKay does not require any defense. I do not need to say these words in defense of him. His life, his works, his faith, his love and devotion are unquestioned and exemplary, not only to the people of this Church but also to all the world, but if the people of the Church understand the calling and position of the chosen and anointed prophet of God, they will be fortified against false teachers and anti-Christ, and we do have them among us.

When the brethren of Nephi did not understand the vision of their father Lehi, they came to Nephi, their younger brother, for an explanation of that vision. He asked of them, as I would ask of you,

Have ye inquired of the Lord?

They said unto Nephi,

We have not for the Lord maketh no such thing known unto us. (See 1 Ne. 15:8-9.)

Now my brothers and sisters, if there are any doubts in your hearts about your leaders or this Church being true, again I would ask of you, "Have ye inquired of the Lord?" I am sure if you ask sincerely and with real intent that

the Lord will manifest the truth of it unto you. There will no longer be any doubt, for God can bear you that witness through the Holy Ghost, which power all of us should seek.

Many of the signs spoken of by the prophets to precede the second coming of Christ are now being fulfilled before us. They are easily recognizable, and they remind us of the parable of the ten virgins, the five who were wise, and the five who were foolish. Those who were foolish were not prepared when the bridegroom came, and as they went out to prepare themselves, the doors were closed against them, and they could not gain admittance.

You and I need to be prepared. We know not the day nor the hour in which the Son of Man shall come. That day we must be prepared for.

Alma, as he wrote to the people of Gideon, complimenting them for their faithfulness said of the Savior,

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness. (Alma 7:21.)

Brothers and sisters, worthiness is becoming to the Saints of the living God. The Lord in the Doctrine and Covenants counseled, through the Prophet, the people of his Church to "practise virtue and holiness before me." (38:24.) If they would do so, walking in all worthiness before the Lord, there would come great strength and power to his work among the children of men.

For baptism, we expect every convert to repent truly and forsake all his sins before we approve receiving him into the Church of Jesus Christ. When we invite people into the Church, we must be sure our lives are worthy to make attractive our invitation. I know there are those desiring to come into the Church who look at Church members and wonder why they fail to keep the commandments when they themselves are required to do so before the sacred

ordinance of baptism can be performed. It is an individual responsibility. Surely God will hold accountable those who violate the sacred ordinances and covenants of his kingdom. He requires of all who come into his Church to repent of all their sins.

I am wondering, my brothers and sisters, if we should not approach every sacred ordinance or rite of the gospel with complete worthiness. I also wonder if some of the mistakes people make are not because through inactivity or unworthily participating in sacred and holy ordinances, they do not renew nor keep their covenants, obligations, and testimonies in force.

We must always see and understand the great spiritual forces that underlie the mechanics of all gospel ordinances. The outward appearance of these ordinances is but a symbol of their eternal significance. This we should always realize, and again we must always keep in force our covenants and obligations with our God. That opportunity is afforded us as we attend the sacrament meetings and partake of the holy sacrament.

It has been said, that a sacrament is a sacred, binding oath of allegiance to obey one's leader and not desert his standard. We find that true in the sacrament of the Lord's supper. The Lord said to the Nephites on this continent emphasizing the sacredness of this holy ordinance,

... ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily, when ye shall minister it. (3 Ne. 18:28.)

He goes on to say the unworthy shall be forbidden to partake, otherwise they shall eat and drink damnation to their souls. The Lord has said to us in our day, "... if any have trespassed, let him not partake until he makes reconciliation." (D. & C. 46:4.)

The Apostle Paul said to the Corinthian Saints:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,

Saturday, October 3

Second Day

shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (I Cor. 11:27-30.)

Now, my brothers and sisters, what is true of worthiness in partaking of the sacrament, it seems to me, applies to all the sacred ordinances of the gospel plan, and the other sacred privileges available to us in this great Church of ours.

It applies to advancement in the priesthood, for the receiving of our patriarchal blessings, attendance in holy temples for our sacred endowments and sealings. The great challenge to the Latter-day Saints is to live faithfully, to be worthy, to live exemplary lives, and thus obtain the blessings of God, that they might accomplish the great destiny of this Church and enjoy, as President McKay said yesterday, "spiritual companionship with our eternal Father."

Brigham Young said, "The man or woman who lives worthily is now in a state of salvation." The greatest wealth that can be given us, any of us, is eternal life in the presence of God, our Father. There are no riches in all the world that compare to the riches of eternity that God has placed in the way of us all.

There are certain conditions; there are certain laws; there are certain standards and ideals; but if these are observed, they will lead to a state of glory and exaltation. May God help us to be faithful and worthy in all things, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just concluded speaking.

We express appreciation at this time for the inspirational singing rendered

by the Swiss-German Choir this morning and this afternoon. We thank you Brother Rimmasch, and all the members of the Choir for the excellent, inspirational service you have rendered. Each number has been characterized by a soulful expression which radiates directly from your hearts, and whenever music is thus rendered it carries the message which our hymns should carry.

In behalf of the congregation assembled and listening in we extend to them our hearty appreciation and thanks.

The Choir will sing "The Lord's Prayer," and the closing prayer will be offered by Elder Harold S. Snow, president of the St. George Temple, after which this conference will be adjourned until 7 o'clock this evening when a general meeting of the Priesthood of the Church will be held in the Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building, and that applies to those who have been excommunicated, who sometimes refuse to accept the excommunication.

That session will not be broadcast. Overflow meetings will be held in the Assembly Hall and in Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, Washington, and by television in Utah, California, Oregon, and Washington.

The Church of the Air Broadcast will be from 8 o'clock to 8:30 tomorrow morning. Elder Henry D. Moyle of the Council of the Twelve will be the speaker. Those desiring to attend this broadcast must be in their seats by 7:50 a.m. The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those who desire to attend this broadcast must be in their seats by 8:50 a.m., ten minutes before the broadcast begins.

It is requested that the audience, during the broadcasts, refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. Please note this, because the Choir occupies a few moments in practice before the doors are opened, and there is usually a rush by those outside to get good seats.

Now we suggest most earnestly that those thus standing waiting for entrance show courtesy, one to another. Be considerate of others in the crowd.

Avoid pushing or crowding, will you please. Let us remember to be courteous and considerate to others who are also standing. Courtesy is a great virtue. Let us show it one to another, and

especially to our visitors who are within the city's gates.

The regular session of the Conference will begin at 10 o'clock tomorrow morning.

We shall now have "The Lord's Prayer," by the Choir, and after the benediction by Elder Snow, this Conference will be adjourned until tomorrow morning at 10 o'clock.

The Choir sang the anthem, "Our Father Which Art in Heaven," (Gates).

Elder Harold S. Snow, President of the St. George Temple, offered the closing prayer.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 P.M., Saturday, October 3.

President McKay presided at this meeting and conducted the services.

The Tabernacle Choir Men's Chorus was present at this meeting and rendered sacred selections.

President David O. McKay:

We have a minute yet, but I think we might as well begin. Every seat is taken.

This is the fifth session of the 124th Semi-Annual Conference of the Church. As previously announced we have overflow meetings in the Assembly Hall, and in Barratt Hall; we have a meeting in the Field House in Provo by direct wire, probably between 1500—President Wilkinson says there may be 2,000 assembled there tonight. We also have a direct wire to the Institute in Logan. It is estimated that between 800 and 1,000 men of the Priesthood will listen in to the proceedings by direct wire from this meeting.

We have just had word that we can accommodate from 300 to 400 at the KSL-TV studios on Motor Avenue.

Television may be shown there, so if there be any who cannot get access to the three buildings, we are in, the Tabernacle, the Assembly Hall, or Barratt Hall, you may find seats at the Motor Avenue studio and see television.

This service will be broadcast, also, on the grounds where there are several hundred already assembled.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ.

We shall begin by the Men's Chorus singing, "Jesus, Joy of Man's Desiring."

After the singing, President Robert I. Burton, in the Presidency of the Salt Lake Temple, will offer the invocation.

The opening selection which was sung by the Chorus was "Jesus, Joy of Man's Desiring."

Elder Robert I. Burton of the Salt Lake Temple Presidency offered the opening prayer.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "I Need Thee

Saturday, October 3

Second Day

Every Hour," directed by Elder Cornwall.

Our first speaker this evening, will be Elder Mark E. Petersen, of the Coun-

cil of the Twelve, following the singing.

The Men's Chorus then sang the hymn, "I Need Thee Every Hour."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

BRETHREN: My heart surely echoes that beautiful song which has just been rendered "I Need Thee Every Hour." It was the favorite song of our recent President of the Council of the Twelve, President George F. Richards. It was also a favorite of our beloved Albert E. Bowen who is no longer with us. It brought many memories to me as I listened to this wonderful chorus sing that song. I have long since learned that without the help of the Lord I can do nothing, and I earnestly pray that he will be with me here tonight.

I would like to read to you two parables, one from the 15th chapter of Luke, and the other from the 101st section of the Doctrine and Covenants.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. (Luke 15:3-6.)

I read this to you to remind you of the fact that the Savior expects that we will participate in a rescue operation, if I may use that expression, a work whereby we will seek after those of our members who have slipped away from us, and bring them back to the fold.

Then he also instituted a work of prevention, and I would like to read to you

the beautiful parable that illustrates that great work whereby we are expected to take preventive measures to keep the enemy from invading our ranks.

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their Lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to, have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101:44-54.)

So you see, the Lord did institute a work of prevention. He provided that we build fortifications to keep the enemy from within our ranks and to take preventive measures to save our own. You notice, also, how disturbed the Lord was when some of the servants in the vineyard began to say that the work was not necessary.

... And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things. (*Idem*, 47-49.)

And always when the servants in the vineyard begin to say that the commandments of the Lord of the vineyard are unnecessary, that there is no need for these things, then they become slothful and they hearken not unto the commandments of the Lord, their God.

Now, I would like to tell you a parable.

The Lord of the vineyard appointed a great nobleman to supervise all the work in the vineyard. The nobleman was very pleased with the work of the vineyard, but he noticed that although there were many, many people in the vineyard who were busy and doing as they should and keeping the commandments, some were slipping away. A work of prevention was necessary. Especially was the nobleman concerned

about the young people in the vineyard, so he called upon certain of the servants of the vineyard, telling them to set up an Aaronic Priesthood program whereby the boys of teen-age could be labored with in a protective way to keep them from transgression and to prevent the destroyer from invading their ranks.

Much good was accomplished. But in certain parts of the vineyard there were those who began to say, "What need hath my lord of this program? This is a time of peace. Might not this time be spent in other ways? There is no need of these things." The result was that they became slothful and some of the boys in their charge, not being cared for by the servants in the vineyard, slipped away.

And then the nobleman saw that a labor should be taken up with the girls in the vineyard, and so he assigned a work to the young women of the Mutual Improvement Association to labor among the young ladies of the vineyard and requested that a member of the bishopric in each part of the vineyard should labor with the officers of the young Women's Mutual Improvement Association. Much good was accomplished and the nobleman was pleased. But he also saw, however, that as was the case with the boys, so with the girls, there were some in certain parts of the vineyard who began to say, "What need hath my lord of this program?" And as they did so, some of the girls slipped away, and the destroyer led them down to destruction.

And then the nobleman saw that some of the young women from rural areas were beginning to move into the cities, and as they came, some of them were led astray by evil people. So the nobleman in his great wisdom spoke to the servants in the vineyard and invited them to cooperate in a program whereby the Church officers within the cities could help these girls, providing, of course, the names and addresses of these girls were given to them. So the nobleman requested that the bishops and the other servants in the various rural areas of the vineyard, should send

Saturday, October 3

Second Day

in to one of the other servants in the vineyard, Brother Spencer W. Kimball, the names and addresses of the girls who were moving into the city to get away from home for one reason or another, to try their wings. When their permanent addresses were established, Brother Kimball, as one of the servants in the vineyard, could send them to the bishops within the cities who would bring these young ladies into wholesome environment, rather than to allow them to slip away.

There was a girl named Mary, who decided she would like to go to the city. She talked it over with her mother and father. The father told Mary that the bishop in their part of the vineyard had announced in the ward meeting that if any girls were planning on going to the city, the bishop would like to have a consultation with them. So the father and the mother and the young lady all went over to the home of the bishop in this part of the vineyard, and discussed their plans. The bishop arranged with them that when Mary's permanent address was obtained, he would notify Brother Kimball so that Brother Kimball in turn could notify the city officers of the Church who would be willing to co-operate with this young lady.

The father and the mother, however, wanted to go further. They were nervous about their girl. This would be the first time away from home for her. So mother and dad decided that they would go into the city with Mary and help her to find a suitable place in which to live. And after a day's searching they did find a lovely Latter-day Saint home in which Mary could enjoy the proper kind of environment. The father went home, but the mother decided she would stay on a few more days. Where would Mary go to work? The mother was going to help Mary find a job and be sure that Mary found work in an environment which would be wholesome, and so she stayed on until the proper kind of job was found.

Then she decided to stay on until Sunday. Having learned from the landlady where the meetinghouse was, Mary

and her mother went over to the meetinghouse on Sunday and there looked up the bishop of the ward and introduced themselves. The mother explained that Mary was going to be in the ward, now that she was coming to the city to work and she was living with such and such a family, and would appreciate it if the bishop would arrange to provide the proper help for Mary in getting acquainted in the ward so that she could have wholesome friends.

The mother then went home. Shortly afterward the bishop in the home ward sent the word to Brother Kimball and Brother Kimball confirmed the arrangements with this city bishop and Mary got along beautifully. She had good friends, safe environment, and remained active in the Church.

Then there was a girl named Jane. Jane's parents were not quite as careful as were the parents of Mary, and they allowed her to come to the city all by herself. But they did arrange for her to go directly to the Beehive House where enquiry was made as to a place in which Jane could live. For a short time she stayed at the Beehive House and the bishop of the home ward got in touch with Brother Kimball's office and Brother Kimball got in touch with both the girl and the bishop of the ward and satisfactory arrangements were made for her. So when she began her stay in Salt Lake City she found the right kind of friends, and the right kind of environment, and all went well with her.

But then there was a girl named Helen. Helen was eighteen. She, too, wanted to leave the little country home and come in to the big city, as she spoke of it. She did not get along too well with her parents. There had been some difficulties and she wanted, for one thing, to get away from home restraints. The bishop in that part of the vineyard knew about the situation, but he was one of those who said, "What need hath my lord of this program? Isn't Helen old enough to take care of herself? And if she wants to go into

the city, that is her business. Why should I be bothering with her affairs? What need hath my lord of this program?"

And so, without either the cooperation of the bishop of that part of the vineyard or her parents, Helen came into the city, all by herself. She got off the bus, checked her suitcase, and wandered around town that evening for a few hours. Then she found a rooming house where she inquired about a place to stay. They were willing to take her in. She went back to the bus station and got her suitcase, and came over to the rooming house to stay.

Then she had to find a job. She was not skilled in anything but decided that at least she could wait on tables. The next day she began looking for a job as a waitress in a restaurant. She got a job, and was quite thrilled with it. One of the other girls waiting on tables there seemed to attract her, and they became good friends. Within a matter of a week this other waitress had invited Helen to come and live with her in her apartment. Helen, thinking that it was wonderful to have a friend like that, for she was lonesome, went over to stay with her new friend. This girl had a number of boy friends. Some of them were not so young but were rather mature men. The two girls went out with them to have a good time, as they thought. Once in a while liquor was served. Cigaretts were passed around. Helen started going out on her own too, and the other girl went out on her own.

It was not so very long until Helen found out she was going to have a baby. She came to her friend, the other waitress, in a panic, and asked her what in the world she could do. This other girl ridiculed her for allowing herself to get in that condition. But she did direct her to a doctor who performed illegal operations. The operation was performed, but this doctor was not clean. Infection set in. High fever caused Helen to toss about on her bed. The only care she had now was this other waitress, and a good part of the time she was left alone. She became

worse and worse and when she seemed to be in desperate condition, the waitress friend got frightened and sent to Helen's home, and told her father and mother they had better come and get her and take her home.

They came and when they found out what the condition was they were terribly distressed. Why should this have happened to their daughter? They rushed her to a hospital where expert care was given to her. Her life was saved. After she had been in the hospital for quite a while, they took her home to the little country town from which she had come.

She now was very much disillusioned. Her life seemed shattered. Her passing through all this was so unnecessary. But some servant in the vineyard had said, "What need hath my lord of this program? There is no need. Isn't Helen old enough to take care of herself? If she moves to the city, that is her business. Why should I bother about her? What need hath my lord of this program?"

And because one of the servants in the vineyard was so slothful and so disinterested in this program of prevention, he had thrust upon him a work of rescue that was far more difficult than the prevention ever would have been.

But this servant in the vineyard, now repented. He began to do the work assigned to him, and the nobleman was pleased. One day the Lord said to him and to all other faithful servants in the vineyard, "This shall be my seal and blessing upon you, a faithful and wise steward in the midst of mine house, a ruler in my kingdom."

May we have the wisdom, to accept the Lord's program as it is given to us. May we be willing to undertake this work of prevention in saving our girls and our boys from the onslaught of the destroyer. May we be willing to be awake to our responsibilities. May we be willing to follow the leadership of the great nobleman who stands at the head of the vineyard, I pray, in Jesus' name. Amen.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

BRETHREN: I feel honored to have the privilege of meeting with you here tonight. I have enjoyed the proceedings of this conference a very great deal. I feel that the Lord has been near to us, and if we return to our fields of labor and observe the counsel and the advice that has been given, it will prove to be a great uplift to the Church.

I earnestly pray that I might enjoy the spirit of the Lord during the few moments that I stand before you. It has been suggested that I say a few words on the missionary work of the Church. Those of you who have attended the sessions of this conference, will know that a number of the brethren have already spoken on this important subject. I cannot think of anything I would rather talk about. I love the missionary work. I have had the privilege of filling four missions for the Church, and I just would not want to raise a boy and not have him enjoy that opportunity, even though he might have to serve his country.

I wonder if we really appreciate the great importance of the missionary system of the Church. I have often said that to me it is the greatest organization or institution in the world—without it the kingdom could not be built. I was thinking about it this morning, and I wondered what the Savior would say if he were here tonight and talking to this body of Priesthood, the instruments in his hands for carrying on his work in the earth.

We might ask him his opinion as to the importance of the work, something like this: "Master, is it because you thought the missionary work was so very, very important that you started out the first few verses of your introduction to the revelations contained in the Doctrine and Covenants with a message on the missionary work?" I preface what I want to say by reading those few verses:

"Hearken, O ye people of my church,

saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. Sec. 1:1-2, 4-5.)

That is the beginning of the introduction to the Lord's revelations to guide his church and kingdom in this dispensation as he spake these words unto the Prophet Joseph Smith.

And then we might say, "Master, when you bade your apostles farewell, following your resurrection, was the importance of this missionary work indicated in your last command to them, 'Go ye into all the world, and preach the Gospel to every creature, . . . and these signs shall follow them that believe, . . . (and then he named the signs) and, lo, I am with you always, even unto the end of the world.'" (Mark 16:15-18 and Matt. 28:19-20.)

I would like to bear my testimony to you tonight, that my experience has taught me that the Christ has never rescinded that promise. Wherever the missionaries go, bearing his holy Priesthood, bearing witness of the truth, the Lord goes with them. He goes with them and fills their hearts to overflowing.

I have had many a letter from missionaries while president of a mission indicating that. I have an excerpt from a letter from a widow in the mission-field in which she said that five souls

were about to be brought into the Church and the very thought of it filled her heart with such joy that she felt like it would burst, and then she added, "such happiness I have never known in my life."

Is it because the Lord promised that he would be with them unto the end of the world, and we are approaching the end of the world, that a missionary can make a statement like one that I heard in Oregon a few weeks ago by a missionary who had just returned from his mission? He came down with his fist on the pulpit and said, "Brothers and sisters, I would not take a check for a million dollars today, for the experience of my mission."

Is it because the Lord is keeping his promise, "And, lo, I am with you alway, even unto the end of the world," that when we meet for hours and hours, six and eight hours at a time, in the mission field with a missionary group bearing their testimonies and reporting their work, that there is often not a dry eye there? Is it because the Savior has made good his promise that he is with them? After all, he creates the feelings of the human breast, and as I have often said, he is the best paymaster in all the world. His servants are better paid, without their salaries, than others who are paid large salaries for preaching.

I heard President Grant say in Europe, when he was president of the European Mission, that notwithstanding the years he had served as an apostle in the Church, the greatest joy he had ever had in his ministry was in the mission-field. And after we had met in a Priesthood meeting at Rotterdam for a whole day, because he brought a hundred missionaries with him out of England, and each one had had an opportunity to speak, and there had not been a dry eye there, he turned to us missionaries and said, "Now, brethren, today we have feasted on the fat things of the spirit of the Lord. Now go out," he said, "and give it away, give it to the people,—the more you give away, the more you will have left." Is it not wonderful? I have been in missionary

meetings where I felt like I was lifted up into another world, and that should I open my eyes I could see the angels of heaven there. That, to me, is an evidence of how the Lord values this work.

When he stood upon the Mount of Olives and told his disciples that the temple should be broken down and not one stone should be left upon another, they enquired of him saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He told them of the coming of wars and rumors of wars and tempests and earthquakes and so forth, and then he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:2, 14.)

And how shall it be preached? Paul said that "faith cometh by hearing and hearing by the word of God." And how shall they hear except it be preached unto them, and how shall it be preached, except they be sent. (Rom. 10:14-17.) So, if the Master is to come and claim his kingdom, the Gospel must be preached in all the world for a witness unto all nations.

Is it because this missionary work is so important in his mind that when He said to one, "Follow me, But he said, Lord, suffer me first to go and bury my father," Jesus, as if he would say to the Priesthood of his Church, that they should not find excuses not to preach the kingdom, said, "Let the dead bury their dead, but go thou and preach the kingdom of God." And then "another also said, Lord I will follow thee; but let me first go bid them farewell which are at home at my house, and Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God." (Luke 9:59-62.)

And then he sent the Seventy out. Is it because the work is so important that he said unto them: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the

Saturday, October 3

Second Day

harvest, that he would send forth laborers into his harvest." (Luke 10:2.)

And, brethren, in this dispensation, when men were first converted to the Church they went to the Prophet Joseph to find out through him from the Lord what thing they should do that would be the most pleasing unto the Lord, and almost invariably the answer came back from the Lord through the Prophet of this dispensation, that they should thrust in their sickles and reap because the harvest was white already to be garnered, and then he added, and if it so be that ye shall labor all your days and bring save one soul unto me, how great shall be your reward in the kingdom of my Father.

I have thought of that promise and have reached the conclusion that I would not exchange the friendships that have been mine with those whom I have had the privilege of bringing into this Church, with the help of the Lord, as one of his missionaries, for all the wealth of this world. When the Lord said, "If you bring save one soul unto me how great shall be your joy," I never realized just what that meant until I had a letter from a man from Phoenix while I was president of the Southern States Mission, in which he indicated that his father was one of the first converts out of the State of Mississippi back in 1840, and said, "Since that time my father's own descendants have given 100 years of missionary service to this Church, and there were 15 then in the missionfield, and we had three of them. I told that story here in the Barratt Hall at a Missionary Conference in 1940, just 100 years after that man had been gathered into the fold by the efforts of a missionary, and this good brother happened to be present, and at the close of the meeting he came up and said, "Brother Richards, it is now 160 years." When you get to adding 15 or 20 years, a year, it soon runs into figures.

Think of the young missionary who might have traveled through the swamps of Mississippi in those early days, when many of the missionaries contracted

the malaria fever, and if he only brought, say, this one soul into the Church, he might have felt that his labors had been in vain. But in 100 years time there are 160 years of missionary service from the descendants of that one man, alone, not counting all the converts they had made, and their converts, and their converts, until you would have, literally an empire of people who had joined the Church because this missionary brought this one man into the Church.

Is it because of the importance of this great missionary work that when the Savior asked the twelve Nephite disciples what thing they desired at his hands, all but three expressed the desire that they might live to the allotted age of man, and then come unto him in his kingdom, but three of them hesitated, and he told them that he perceived that their desire was the same as that of his Apostle John, that they might tarry to bring souls unto him, until he should come in his kingdom, and for this desire he commended them.

He indicated that the desire of the nine was good, but the desire of the three was a greater desire, to have in their hearts a desire to bring souls unto him.

Brethren, I feel that every man who bears the priesthood of God should desire to contribute to the missionary work of this Church. I think every father in Israel ought to raise his boys with a desire to be missionaries. When we think of the blessings that we have, the priesthood that we bear, it is worth more than all the wealth and the success of the world. Why should we not want to share with those who know not the truth and make it possible for them to enjoy the glorious blessings that are ours which we enjoy as members of this Church.

I remind you of the story that President Grant used to tell about the good Scandinavian brother who came to Utah. He had not been taught very much about the Gospel, but he loved it. The bishop went to him and taught him the law of tithing, and he paid his tithing; he taught him the fast offering,

and he paid his fast offering; and then he went to get a contribution for the erection of a meeting house, and the brother did not know why that could not be taken out of the tithing, but before the bishop got through with him, he paid his contribution for the meeting house; and then the bishop went to him to get his son to go on a mission, and the brother said, "That is the straw that breaks the camel's back. He is our only child. We just can't let him go." And then the bishop countered, "Brother so-and-so, whom do you love in this world more than any one else outside of your immediate family?" And he thought a minute, then he said, "I guess I love that young missionary who came up to the Land of the Midnight Sun and taught me the Gospel of the Lord Jesus Christ." And then the bishop countered, "How would you like someone to love your boy just like you love that boy?" And he said, "Bishop, you win again. Take him."

When I went on my first mission, President Anthon H. Lund told us missionaries that the people over there would love us. "Now don't get lifted up in the pride of your hearts," he said, "and think that they love you because you are better than others, they will love you because of your calling, and the Spirit of the Lord that rests upon you." I did not know just what Brother Lund meant by that, but when I went to leave Holland to return home, I shed a lot more tears than I did when I left my loved ones to go to Holland. I went to one home; and a man old enough to be my father, in the government service all of his life, with a long beard, knelt down on the ground and took my hand in his and hugged it and kissed it and bathed it with his tears, and then I knew what Brother Lund meant, and then I went into another home where the woman said, with the tears rolling down her cheeks, "Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is much harder to see you go." And then I realized what Brother Lund really meant, that they should

love us because of the Spirit that we take with us into the world.

I feel that every father in Israel ought to want to see his boy go on a mission, and if he has not been himself, I think he ought to want to go, or else help with the stake missionary work. I think we all ought to want to have to our credit, when a count is finally taken, that we have done something in the great missionary cause of this Church.

President McKay threw out a challenge to us in the temple at Logan the other day, that each one of us ought to try and bring one soul into the Church during the next year. If every member of this Church would try and do that just think what a harvest there would be, and when you stop to think about it, here in this stake missionary work, we have all of our buildings to offer to our friends, we have a great program. I think now of a man who came into my office a few months ago. He was here from Michigan with his family, and he said, "Bishop, how can I get my family into your Church. I have seen so much and heard so much about your activities for youth, and we do not have any," he said, "and I must have my children enjoying these things."

And so, right here in our midst, if we will just carry the message to our neighbors and our friends, many of them will join the Church.

Since the close of the afternoon meeting, I visited with a man for nearly an hour in my office. He lived in one of our towns here in Utah for three years and no one ever offered him the Gospel or told him anything about it or invited him to come to one of our meetings, and then he moved off down to California and years later he got into a good man's office who gave him a book to read and now he is an Elder in this Church.

I do not know whether this story is true or not, but it is a good story, and I like to tell it, and I heard it when I was young. The story is told of an Englishman who bought a farm up here in Davis County, he was not a

Saturday, October 3

Second Day

member of the Church and all around him were Mormons, but, you know, when they met this Englishman neighbor they did not want to impose their religion upon him and so they passed the time of day and talked about current events, and finally one of the neighbors was called on a mission to Great Britain, and while he was there, his English friend decided to go back and visit his relatives in England, and while there he picked up a newspaper one evening and read an announcement of a Mormon Conference to be held and everybody invited and no collection—you know how that goes. "Well," he said, to himself, "after living out there among them for all this time, I do not know a thing about what they believe. I guess I had better go and listen to them." So he went, and to his surprise, the principal speaker that evening was his neighbor from next door, from over in Davis County, and he had to go all the way back to Great Britain to get that neighbor to tell him of the marvelous work and a wonder the Lord had set his hand to do in our day.

I met a Stake Mission President in one of our stakes outside of Utah, and learned that he was a convert to the Church; that he had lived in Salt Lake City for twelve years, but he had never attended one of our meetings, nor did he join the Church until he moved away, and the missionaries contacted him. I said, "Why didn't you join when you were in Salt Lake?" He said, "No one ever invited me."

Brethren, I hope that right here at home we will do some good missionary work. You bishops, don't be too stingy in giving these mission presidents the help they need, where you have non-members living within the confines of your stake. Some of these stakes are going to be comparable to our foreign missions through the missionary work that is being done and the spirit of missionary work that is coming into the Church.

It is a great loss to a man to miss the experience of a mission. It is a great loss to a home to miss having

their boys go on missions. A short time ago one of our mission presidents reported that they had eighteen missionaries come into their mission out of homes where the parents were not active in the Church, but in a short time, in fifteen of those homes the parents had become active, so that the missionary work is not done only with the ones we meet in the missionfield, but in our own homes, in the lives of the missionaries, in the communities in which we reside, the wards and stakes, we help to lift the spirituality by the missionary work that is rendered in these wards and in these stakes.

We are also trying to reach out to what we call the minority groups. I like the spirit that Brother Kimball has with these Lamanites. I believe it is because of the importance of this great missionary work that he loves them like he does. I was in a stake president's home not so long ago, and there was a picture of his missionary boy on the piano, and I said, "Where is he laboring?" And the wife said "Down among the Indians." And I hardly dared ask the next question, I was afraid. Finally, I got up courage and said, "How is he enjoying it?" "Oh, Bishop," she said, "He thinks they are wonderful. He is even talking of going back to live there when he gets released from his mission."

I think that is what the Lord meant when he said, "And, lo, I will be with you alway even until the end of the world." He plants that love in their hearts.

I heard a young girl reporting her mission among the Indians just recently and she just wept when she told of the souls of those women among whom she had labored. We might not have thought that they were worth saving. And so we have the Indians and the Mexicans and the Chinese and the Japanese and other races of people here in our midst, and remember the Lord said, "And this Gospel of the Kingdom should be preached in all the world for a witness unto all nations."

And when John saw the angel flying

in the midst of heaven with the everlasting Gospel, it was to be preached to every nation, every kindred, every tongue, and every people. (Rev. 14:6-7.) Does that leave anybody out? If not, that is a part of the great missionary responsibility that we bear to the world.

I bear you my testimony that it is one of the sweetest experiences that can come, and I hope that even our boys who have been in the armed forces will not be robbed of the privilege of going on missions. I think the bishops ought to interview them all, and if they are worthy, give them an opportunity and even if they cannot go, they will feel drawn to the Church because they have been invited.

I would like to say in parting to the bishops, do not just sit in your offices and decide that boys cannot afford to go on missions. I will tell you a story that was told to me. A good brother, a friend of mine, who aims to keep a missionary in the field all the time, decided to go to a poor section of the city and see if the bishop would like to furnish him a missionary, so he said, "Do you have a young man that you think would like to go on a mission and you have not called him because you did not think he would have the money?" The bishop said, "We have

just such a man as that." My friend said, "Well, you talk to him about it." So the bishop went to him and when he told this young man that he wanted him to go on a mission, the young man's face lighted up and he said, "Bishop, I have the money in the savings bank for my mission. I have been waiting two years for you to tell me you would like me to go on a mission." I wonder how many men in Israel there are who have waited on their bishops and the call never came.

God help us to arise to the importance of this great missionary work, I humbly pray, and leave my love and blessings with you all, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The congregation, and that includes those brethren in Provo and in Logan, in the Assembly Hall, in Barratt Hall, and other places, will now join in singing, "We Thank Thee O God for a Prophet," Brother Spencer Cornwall directing.

The Men's Chorus and the congregation joined in singing: "We Thank Thee, O God, For A Prophet."

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: It is always a thrill to meet with this great body of Priesthood, and every time I meet with you, I am afflicted with the dread that we are not exercising the power for righteousness that belongs to us. No one can estimate the power and the influence that we might wield, no one can estimate the amount of good we might do if we were united, and no one can estimate the amount of good we are not doing, because we are not united as we should be, united in faith, united in action, believing the same things, supporting our leaders, ward,

stake, Priesthood, and all the rest. What we could do if we would but exercise the powers of the Priesthood which we have.

And I return again to a thought that I have expressed, I think, every time I have been here in the last twenty years, that we cannot trifle with the Priesthood. It is not something that we can take off as we wish, and put on when we get ready. It is something that is with us all the time, until we lose it through transgression, and then we may not put it back on, because we shed a few tears. Brethren, guard, guard your

Saturday, October 3

Second Day

Priesthood, magnify it, bring it into your homes honestly, preserving your covenants.

I approve of everything that Brother LeGrand has said tonight. I love to hear him speak about missionary work. His whole soul is filled with it. All that he said is true. But I want to enlarge the missionary labor a little bit, Brother LeGrand, I want to say that every one of you men is a missionary in your own homes. You have souls there to save. Do you know where your daughter is tonight, and every night? Do you know what kind of company she is keeping? Do you know that when she goes to meeting, as you suppose, Mutual, that she goes? Do you know the same things about your sons? Are you living the Gospel, are you magnifying your Priesthood in such a way that you can exercise influence to see that they do go where they should. Are you so exercising your Priesthood that when one of them starts to go astray that you can counsel with them, have them listen to you. I know children may be reared in the same home, the same environment, the same care, the same instruction, the same example, and yet one lives righteously and an other goes astray. But, oh, the woe, the misery and the sorrow that come to the father and the mother of a wayward daughter or son. Brethren, do not overlook the home mission.

Deal gently, deal kindly, deal understandingly, deal justly, deal with charity, deal with love, with your sons and your daughters, and your wives. I cannot over emphasize these thoughts, because I have had fathers come to me and say, "my daughter has gone wrong, what can I do?" I am sure they did all what they thought they should do. Of course, all of their intents and purposes were as they should be, but somewhere they probably failed. You can only have one such mistake before the damage is done.

You know, our soldiers returning from foreign countries bring back with them various kinds of infections, infections of the body, bring back new germs, we are unaccustomed to them, we become subject to them. But they bring back other infections, too, moral infections. And those moral infections also spread, they are spreading. I hope that you brethren of the Priesthood are on guard against these infections, usually infections destroying chastity. Do not rest easy, brethren, be on the watch-tower always. Guard against these infections. Watch as you would watch your own life, the lives and purity of your children, your loved ones.

You know, I believe that the Lord will help us. I believe if we go to him, he will give us wisdom, if we are living righteously. I believe he will answer our prayers. I believe that our Heavenly Father wants to save every one of his children. I do not think he intends to shut any of us off because of some slight transgression, some slight failure to observe some rule or regulation. There are the great elementals that we must observe, but he is not going to be captious about the lesser things.

I believe that his juridical concept of his dealings with his children could be expressed in this way: I believe that in his justice and mercy he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for him to impose.

Brethren, watch your homes, be missionaries in your homes, have all the zeal, all the faith, all the righteous living that you would have if you were in the mission field, and then put your trust in God, asking his blessing, ask his help, that he will teach you how to govern your family, that you may have no tragedies therein.

God bless you, I humbly pray, in the name of Jesus. Amen.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I BELIEVE, my brethren, we have cause for encouragement. Listening to the report of the Church made by President McKay at the opening of the Conference, and the various other items which have been mentioned, I believe that we should feel optimistic about the progress of our work. I do. I think that we are going forward, and I have confidence and faith that we will meet all the problems and situations which arise.

I thank the Lord always for the principle of continuous revelation. I thank him that he has made provision for his Spirit to attend all of those who are called to preside in his work, and I speak not only of the General Authorities, but those who are charged with the responsibility of presidency in the stakes and the wards, in the quorums, in the missions, in the temple, and in all of our organizations.

I am a firm believer in improvement. I think improvement is the law of life, and I am grateful that we are not so controlled by practices and conditions of the past that we are not open to the consideration of ways and means to advance the Kingdom of our Father.

I remember hearing a president of one of our stakes illustrate the point. One of the sister workers in an organization of the stake said to him, because he was a pretty hard-driving president, "President, it seems that you are never satisfied." "O, yes I am," he said, "I am always satisfied that you can do better." And so I am persuaded that such new methods as present themselves and come regularly through the proper channels will be conducive to the upbuilding of our Father's work. We have evidences of it. I might submit some of the figures to attest this, but time will not permit tonight. The whole picture looks to me to be one of encouragement, one to give us cause for great gratitude in the assurance

that the blessings of the Lord have been upon us.

Now there are opportunities for further perfecting our work, and those opportunities rest in large measure with our presiding brethren. I would like to say just a word to the presidencies of quorums. These quorums of priesthood, as you are all aware, are designated of the Lord. They are substantially the only organizations among us, other than that of the general organization of the Church, which have been specifically mentioned in the revelations. The Lord must have set great store by these marvelous institutions which he created. He knew in the beginning that his priesthood would be the basic foundation of his work. I was thinking tonight if Joseph and those associated with him in the beginning of the work could witness what we see tonight, this great demonstration of power, resident within God's Holy Priesthood, and perhaps they do see it, how gratified they would be.

And here is a great reservoir of power to be utilized for the advancement of our Father's Kingdom. Upon the quorums rests the largest measure of that responsibility. I am persuaded that no other organization can or ought to take their place, because they constitute the Lord's grouping of the manpower of his Church. Upon the presidencies of quorums rests the responsibility of seeing that their quorums function properly.

We used to have years and years ago, when the Priesthood Committee of the Church was first organized; many may remember it; President McKay will, a very concise and comprehensive definition of a quorum. We used to say it is three things: A class, a fraternity, and a service unit. And so we sought to group around these headings the responsibilities of the men of the quorum. And while there has grown out of the orig-

Saturday, October 3

Second Day

inal concept a more elaborate organization, I am persuaded that if we could make our quorums serve the functions indicated by those three things we should accomplish much for the members and for the Church.

I am thoroughly persuaded that we can learn the Gospel in our quorums, and thus comply with the revelation that men are "to learn their duties." When men profess that some of the courses of study are a little intricate and difficult, I think of the days in Kirtland when a few men of meager learning and education had what seems to be the effrontery and boldness to set about to learn Hebrew, and you will recall how in the School of the Prophets, they engaged a Professor Seixas to teach them Hebrew in order that they might the better interpret God's word. We can learn. We can learn by study. We can learn the fundamental things that we need to know as members of God's Holy Priesthood. And we can learn about the apostasy, which is essential for us to understand in order that we comprehend in its fulness the restoration and be fortified to defend the restoration in the latter days.

And I take the liberty of urging you men, through your quorum presidencies, to see to it that your teachers study, that they receive the instruction which is provided for them, and the facilities which have been maintained in order to give them a concept of these great truths and to teach them intelligently to those who come to the classes. The more we make our classes worth while to the members, the more readily will they come, and the greater the value they will receive from them.

Now, I don't know that it is possible for any organization to succeed in the Church under the priesthood without adopting the genius of our Church government. What is that? As I conceive it, the genius of our Church government is government through councils. The Council of the Presidency, the Council of the Twelve, the Council of the Stake Presidency, or quo-

rum, if you choose to use that word, the Council of the Bishopric, and the quorum of Council of the Quorum Presidency. I have had enough experience to know the value of councils. Hardly a day passes but that I see the wisdom, God's wisdom, in creating councils: to govern his Kingdom. In the spirit under which we labor, men can get together with seemingly divergent views and far different backgrounds, and under the operation of that spirit, by counseling together, they can arrive at an accord, and that accord, (the occasions are so negligible as not to be mentioned) and therefore I say that accord is always right. That accord represents the wisdom of the council, acting under the Spirit.

Now, brethren of priesthood quorum presidencies: You need those councils, and I have no hesitancy in giving you the assurance, if you will confer in council as you are expected to do, God will give you solutions to the problems that confront you with reference to your quorums. And he will enable you to find ways and means of approaching the men whom you would like to reach to bring them into accord with your quorum, and have them enjoy its spirit. I am sure we can go out and get many of these men. My heart is always troubled for the unusually large number of our elders who do not ally themselves with the quorum and secure the spirit and the benefit to be had therefrom. I am not at all persuaded that these are bad men, but I am persuaded that they are negligent often and forgetful and neglectful, and they need your care. And the quorum presidency, no matter how many committees you appoint, the quorum presidency is responsible for every man in the quorum; and I am sure you cannot be relieved of that responsibility, although you will want the help of all those who may come to your assistance.

And I am persuaded too that if you approach many of these men in frankness and true friendship, you will touch their hearts. I have long been persuaded

that it is something of a waste of time to go to a man's home who has been neglectful and spend the time in talking about the weather or the crops or politics or something else.

I always admired my dear brother, the President of the Church, George Albert Smith. I have been with him on many occasions. I have seen him meet many old friends, and I frequently have seen him take their hand, and ask the first question, not how are you getting along, which usually means how much money are you making, but "How are you feeling in the Church?" I have seen him ask that of business men. I have been with him on the streets of this city and had him meet a business man and say, "Well, how are you feeling in the Church?" It was a direct approach, and one usually that brought a response that probably made the man search his conscience, and that is what we need to do with these men, to get them to search their own conscience, and make their own decisions to avail themselves of these glorious opportunities that we bring to them.

Now, my brethren, I recognize that I can't deal with many problems tonight. There is one problem that President McKay suggested that I mention to you about the missionaries, and I fully endorse all that has been said about that great work, and that is, brethren, that we still think it wise to use some caution in the general advertising of missionary farewells. I don't need to take the time to tell you the rather strenuous period we have been through in trying to arrange for our missionary program. It has not been easy. Thank the Lord it is now operating in good measure and producing results, but it has not been easy; and for the time being, it is suggested that you follow the directions

that were issued sometime ago to avoid newspaper advertising of our missionary farewells. Times may change, and this instruction may change.

I just want to bear my testimony to the divinity of this great power that you and I hold. I know that it is genuine. I know that it is authentic. I have no more question about its authenticity and its derivation than I have of any other fact established by the most concrete evidence we could ask. Sometimes there are those who when I have laid my hands upon their head in ordination have asked me for the derivation of my priesthood. I repeat four steps: I was ordained by President Joseph F. Smith. He was ordained by President Brigham Young. Brigham Young was ordained by the three witnesses, one of whom was Oliver Cowdery, and that ordination was subsequently confirmed by the Prophet. Oliver Cowdery and Joseph Smith were ordained by angelic ministers from the Lord Jesus Christ himself. We don't have to go into antiquity to establish the authenticity and the genuineness of this power that we hold, and you and I know, that aside from the evidences of its authentic derivation, we know that there is an essence within it which makes it more than a mere name. I have felt it and you have. I know that our Father has given it to his men and boys to establish his work. God help us to use it effectively in the creation of a better world, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

Thank you President Richards and President Clark.

We have received a report that by actual count and by report over the telephone from Provo and Logan, we have in attendance at this great Priesthood Meeting, 16,173 members.

PRESIDENT DAVID O. McKAY

MY DEAR FELLOW WORKERS: Just a few words in conclusion.

I commend the appeal made by Brother Petersen, and once again ask that

the bishops send the names to Elders Spencer Kimball and Mark E. Petersen of those girls and boys who leave their home towns to come to the centers.

Saturday, October 3

Second Day

The Young Women's Mutual Improvement Association will help you, if you ask them to report to you; they have so written to me within the week. They are prepared to report on every girl in every ward in the Church. The Lord bless them and may he bless you, bishops, in this service of saving souls.

EXCURSIONS

One other point—when you have excursions for young people, either to the temple or visiting a city, please see to it that you have registered or chartered busses, unless you come in your private cars. In either case be sure that the boys and girls are properly chaperoned.

ON SOLICITING FUNDS

Wards and branches should not solicit funds or try to raise money for their buildings in other places than under their own jurisdiction. We do not favor bidding on shovels used for breaking ground for church edifices.

HOW TO OBTAIN A TESTIMONY

A few years ago a stranger sat in the gallery opposite this pulpit and listened to the testimony of one of the elders of the Church. He accompanied a man who had been excommunicated from the Church. As they were walking out of the grounds, the stranger said, referring to the testimony of the speaker that day, "Do you know, I would give all I possess if I knew that what that speaker said today is true."

Several of the brethren throughout this conference have emphasized the value of a testimony. Brother Sonne, particularly, laid stress upon the fact that that is the strength of the Church. It is. There is nothing which a man can possess in this world, which will bring more comfort, more hope and faith than a testimony of the existence of a Heavenly Father who loves us, or of the reality of Jesus Christ, his Only Begotten Son, that those two heavenly personages appeared to the Prophet Joseph and established the Church of

Jesus Christ, and that men are officially authorized to represent Deity.

Scientists are seeking that knowledge, some of them in vain. One of them recently declared that he had failed to find it, and had lost his faith even in God, and he is recognized as one of the great.

You know, too, you who have read the book "Man Does Not Stand Alone," how impressively that great author leads the world to accept the existence of God's guidance. You who have heard missionaries return and bear witness that they know that this Gospel is true, will remember, probably, when you were boys, that you, too, would have given anything if you could so testify in truth.

We have hundreds, perhaps thousands of young men here with us tonight. They are eagerly longing to have that testimony. Of its value, there is no question. Of its reality, too, there is no question in the minds of you leaders who possess an absolute knowledge of these things.

But as I have listened to the testimonies, I have wondered how many of us are showing the boys *how* they may know. Are we sufficiently emphasizing the fact that they will never know it if they indulge in sin; they will never find it out if they live to gratify their passions and appetites. "My spirit shall not always strive with man." (Gen. 6:3; D. C. 1:33; Moses 8:17.) His spirit will not dwell in unclean tabernacles. ("The Spirit of the Lord doth not dwell in unholy temples." Helaman 4:24.) And you cannot have a testimony without the Spirit of God.

Young men, may I just name three steps that will aid you in obtaining this priceless possession, and then you follow them.

On the night of Gethsemane, Jesus offered a great prayer. In the introduction he said this: "Father, thou hast heard me," and he thanked the Lord for it, and then he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

That is what a testimony means. To know God, and Jesus Christ, is to have life eternal, the great possession of eternal life.

But the question arises—How may I know? Jesus has answered it, as he has shown the way in every aspect of life. One day, when he bore testimony to his divinity, that his teachings were of God, the Pharisees and others around him said, "How knoweth this man letters, having never learned?" How do we know (that was their question), that you are divine? And he gave a simple answer: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:15, 17.) There is a definite answer—a clear-cut statement, young man. "If ye will do the will, ye shall know." And, "to know God, and Jesus Christ, whom he has sent, is eternal life."

However, there still remains unanswered the question: What is God's will? On one occasion several thousand people asked that question saying "Men and brethren, what shall we do?" It was on the Day of Pentecost, and Peter, who had received a testimony and instructions from the Savior, answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." (Acts 2:37-39.)

Did you note that first sentence, that first condition? Repentance, which is a changing of life. If you have been swearing, stop it. That is what repentance means. If you have been disobeying father or mother, cease your disobedience. If you have been thinking impure thoughts, substitute them with noble ideas. Repentance means ever to change your thoughts and acts for the better.

A lawyer, a Pharisee asked Christ, on one occasion, "Which is the great commandment in the law?" (Matt. 22:36.) And in answer, most profound, Jesus

said, the first fundamental law is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.) "And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:39.) And the Pharisee admitted that Jesus had spoken wisely.

Analyze that and you will find that it means that instead of centering your thoughts on self, that God becomes the center of your existence; your thought is what you are going to do for him. You will pray to him at night. You will pray to him when you have some heavy task to perform. In your school work, pray. I know, you may not hear his voice always, and you may feel that he did not answer your question in your prayer, but in youth, keep praying, holding to the assurance that God is near you to help you.

Christ has given us "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature," (II Peter 1:3-4) that is, the Holy Ghost promised by Peter, to live in this world and be a partaker of the divine nature of our Father in Heaven.

I bear witness to you that that is a reality. Young man, never lose sight of it. And then, after Peter bore witness that that is a reality, he said this:

"... add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance (note the words); and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity,"—love.

Now note the promise:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ,"—of the things of God. (II Peter 1:5-8.)

And to know God is eternal life.

Sunday, October 4

Third Day

Those are divine steps, that lead back to the presence of God, our Eternal Father.

May the young within the sound of our voices tonight, and all in the Church, follow those steps, and gain, each one, the precious gift of a knowledge of the divinity of this work, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle

Choir will sing, "Seek Thy God," after which, Elder Joseph Anderson, Clerk of the Conference, will offer the benediction.

Singing by the Men's Chorus, "Seek Thy God."

Elder Joseph Anderson, Clerk of the Conference and Secretary to the First Presidency, offered the closing prayer.

THIRD DAY MEETING

CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, October 4th. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nationwide audience. Today's service comes to you from the Mormon Tabernacle on Temple Square in Salt Lake City, through the facilities of Station KSL. The speaker will be Henry D. Moyle, of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music is by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens the service with one of the hymns of Eliza R. Snow, sung to the music of Evan Stephens: "Awake, Ye Saints of God, Awake. Call on the Lord in mighty prayer."

(The Choir sang the hymn, "Awake, Ye Saints of God."—Stephens).

Announcer: We continue this Church of the Air Service with the worshipful words and music of Will James: "Jesus, Our Lord, We Adore Thee, Jesus Our Crucified Savior."

(The Choir sang: "Jesus, Our Lord"—James).

Announcer: We shall now hear on this Church of the Air service, Henry D. Moyle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. In addition to his Church service, Brother Moyle has had a distinguished career as a lawyer, business administrator and civic servant. He has titled today's talk: "Who Shall Deny or Question the Justice of God?"

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

MANY PEOPLE of the world today have lost their faith in the living God. Their trust is placed in many different gods, fashioned after the weakness and inclination of men: A god who

makes might, right; a god of riches, a god of selfishness and greed; a god of lust; a god whom professional and business men serve, men who worship their profession or business to the exclusion

of almost all else in life; a god of sports; a god of industrialism or unionism as the case may be; all in preference to the God of heaven and earth, our eternal Father, who has instilled in the hearts of obedient children throughout the ages, a love of truth and virtue! God has said:

... I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. (Hebrews 8:10.)

Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Isaiah prophesied of such disbelief, as we find in the world today.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (*Ibid.*, 29:13-14.)

Through the courtesies and facilities of the Columbia radio network, it is my privilege upon this Church of the Air to represent a people who today profess to worship the God of Israel and lend obedience to his eternal laws.

We believe the Bible to be the word of God. We read in the first chapter of Genesis, 27th verse:

So God created man in his own image, in the image of God created he him; male and female created he them.

This same God of whom we bear witness to the world is the creator of heaven and earth and of all things that in them are, of which man is his crowning glory. God gave man dominion over all things pertaining to this earth.

"The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1882 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote a book entitled *Fundamental Christianity*, dedicated to his wife on their sixtieth wedding anniversary. I quote therefrom:

It is true, as has been said, (by Milton, I think) that we need not find fault with Reason since it is all we have wherewith to judge a revelation. But we have this treasure in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate, and has tried to make "the worse appear the better reason." More than once it has been the leader in an insurrection against the government of God. It has often accepted a retainer, prepared the papers and acted as leading counsel in the great case of Man v. his Maker. It has been trammelled by prejudice, blinded by foregone conclusions, and dominated by pride. It has misread the facts, or misapplied the reasoning based upon them. All this goes to show that we need another light than that which reason gives. It can handle categories and make syllogisms, but it cannot make history; cannot survey the whole area of being; cannot speak with authoritative confidence on themes which only revelation can unfold, and it transcends its prerogative when it says that a revelation is impossible. It is for reason to take the more modest part of showing us that what we confessedly need has been given us in the religion which came from God. * * * We cannot flee from God's presence. The Psalmist got at the root of all philosophy when he said: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:8-10.)

All our observations of nature strongly declare the existence of God. Paul, in his epistle to the Hebrews, writes:

Sunday, October 4

Third Day

... every house is builded by some man; but he that built all things is God. (Hebrews 3:4.)

The prophets of old have recorded their testimony concerning God in Holy Writ. They, in their lives, exemplified an absolute faith in their God. Moses gives us the early account of God's dealings with his children here upon this earth; his personality; his character; his attributes to inspire and direct us in our worship of our Creator in whose image we stand. The Lord spake unto Moses face to face as a man speaketh unto his friend. (See Ex. 33:11.) Adam walked and talked with God. The voice of God was heard from the heavens at the baptism of Jesus Christ. Peter, James, and John heard his voice on the Mount of Transfiguration when he declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) Stephen saw God.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (Acts 7:55.)

Paul was converted by a heavenly manifestation. Finally in the beginning of this dispensation, which the Church of Jesus Christ of Latter-day Saints proclaims to the world is the Dispensation of the Fulness of Times, in which all things heretofore given of God to man will be restored, we have this remarkable testimony given by two of its early founders concerning the Son of God, Jesus Christ our Lord and Savior.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24.)

Moses' life was given to receiving the laws of God and proclaiming them to

his people, as a prophet of God and leader of men. Many of God's laws, binding upon the people of Israel in the days of Moses, have come down to us. They bind our consciences as much to-day, if not more, than they did that of ancient Israel thousands of years ago. Today, no matter how far we may have departed from the true knowledge and understanding of God, we cannot violate the Ten Commandments of God with complacency and a clear conscience. No one throughout the history of mankind ever permanently profited in their violation, whereas all who have obeyed have been blessed in their obedience. Disobedience thereto has brought sorrow and remorse to the human soul with the resulting loss of all promised blessings.

One prophet of old, Mormon by name, has said:

Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel. (3 Nephi 29:9.)

The wisdom of man has never produced a code of conduct to compare with the laws of God. His laws also give us an insight into the personality of God. His nature is the better understood. The Ten Commandments begin as follows:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:2-6.)

The Ten Commandments constitute a divine decree of transcendent importance to all mankind. To a believer in God, the very thought of finding fault with his holy judgments is sacrilege. We believe his judgments are binding on us here and now, as well as in all preceding generations, and will be binding upon all future generations.

It was Job who proclaimed after he had lost everything but life, and suffered most in body, his absolute reliance upon, and his submission to the decrees of God:

... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21.)

Job's faith in God endured. God's existence was real. He was actually Job's heavenly Father, a Personality to whom he could pray, and upon whose justice and mercy he could depend implicitly.

Job comprehended God. He could not deny his existence. To those who denied God, he propounded some questions that have never been answered by the wisdom of men; for example:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? (*Ibid.*, 38:4, 36.)

God's nearness, yes, his presence, was felt by Job when he finally declared:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (*Ibid.*, 19:25-27.)

Though centuries separated them, Job could have declared as well as did the Apostle James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally,

and upbraideth not; and it shall be given him. (James 1:5.)

Down through the ages, from Father Adam on, came to man the same knowledge and understanding of God received from God by those who sought wisdom, in keeping with the admonition of James.

Today God has not left us alone, dependent upon the testimonies of ancient prophets. In every dispensation of the gospel upon the earth, from the time when Adam walked and talked with God, to the present, God has revealed himself to man, and through his prophets he has disseminated his law and his gospel to the earth anew, that all men might know that he lives, that he is the rewarder of them that diligently seek him. He lives to bless mankind. He has declared from the heavens in these latter days:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

The importance of this knowledge is made clear by the prophet Jeremiah:

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. (Jeremiah 9:23-24.)

God gave knowledge and understanding to the disciples of Christ which prepared them to suffer persecution and even death rather than deny the divine mission of their Lord and Savior.

... without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

I know that God lives to enlighten our minds, quicken our understandings, and give to us a knowledge and understand-

Sunday, October 4

Third Day

ing of God and of his eternal purposes, and of the divine mission of his Only Begotten Son, Jesus Christ; that he hears and answers our prayers with a filial love for us, his children here upon this earth. In the name of Jesus Christ. Amen.

Music: Organ and humming choir—"Sweet Is the Work."

Announcer: Time and facilities for the *Church of the Air* are provided without charge by CBS Radio and its affiliated stations, and in the same spirit the participating speakers and choirs give their services.

CHOIR AND ORGAN BROADCAST

The regular Sunday morning *Choir and Organ Broadcast* was presented Sunday morning, October 4, at 9:00, which was followed at 10:00 o'clock by the regular Conference session.

Long before the hour for commencing the *Choir and Organ Broadcast*, the Tabernacle was crowded to capacity by members who had assembled from all parts of the Church. In addition, the Assembly Hall just south of the Tabernacle was filled with people, as was also the Barratt Hall (60 North Main Street), provision having been made so that those assembled in these buildings could watch and hear the Conference services by means of television. Then too, hundreds of people assembled on the grounds and listened to the services by means of amplifiers as the Conference was broadcast from the Tabernacle.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States.

The broadcast was as follows:

(The organ played "As the Dew," and on signal the Organ and Choir began the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to the

end of the verse for the announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour the Tabernacle Choir and Organ from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Choir, Frank Asper at the Organ, and the spoken word by Richard Evans.

The Choir turns first to a song of supplication by Tschesnokoff as arranged by Noble Cain: "Let Thy Holy Presence Come Upon Us, O Lord, We Pray."

(The Choir sang: "Let Thy Holy Presence"—Tschesnokoff)

Announcer: Frank Asper first selects on Temple Square today, a devotional theme from the writings of Robert Leech Bedell: "Lullaby and Prayer."

(Organ number: "Lullaby and Prayer"—Bedell)

Announcer: From the Tabernacle Choir we hear one of the hymns of Parley P. Pratt, sung to a hymn tune by John Tullidge: "An Angel from On High the long, long silence broke."

(The Choir sang: "An Angel From On High"—Tullidge)

Announcer: We hear another organ offering as Frank Asper selects the quietly thoughtful mood and melody of a song without words by Joseph Bonnet.

(Organ number: "Romance sans Paroles"—Bonnet)

Announcer: The Tabernacle Choir now recalls a Motet for mixed voices with the music of F. Quilici: "Jesu, Word of God Incarnate."

(The Choir sang: "Jesu, Word of God"—Quilici)

THE SPOKEN WORD

We recall the often quoted comment of Lewis Carroll's Red Queen: "Now here, you see, it takes all the running you can do to keep in the same place." It does require an earnest effort to keep even with life—and one of the chronically discouraging experiences is to be chronically behind. Leaving things that

should be done sooner, until just a little later is a factor in unhappiness and failure. This is evident in students who habitually leave homework too late and first pursue other pastimes and pleasures, and count on doing the essentials second—who ignore the alarm just a little too long, who leave home just a little too late, and who, literally or figuratively, live life breathlessly trying to beat the bell—and seldom arrive in time to be quite comfortable, or to seem settled or to feel prepared. In the words of a wise educator: "It is easier to keep up than to catch up." Cramming isn't a pleasant pursuit. Nor is trying to do several days work in one. Loafing along and then trying to pour in, in one night, all the knowledge that should have been absorbed in small daily doses is always difficult and discouraging. This is true not only of young people, not only of academic obligations, but in all of life as well: Leaving to the end of the year what should be kept up currently, leaving too late any obligation of life, is an uncomfortable way of living, and hazardous as to the things both of time and eternity. There is seldom any real reason to suppose that what we ought to be doing now will be easier to do after we find ourselves farther behind. There is seldom any experience to suggest that sluffing today and doubling the obligations of tomorrow will improve our future prospects. To concur with the comment of the Red Queen: We have to run so fast to stay where we are. And to the student near the starting of school, and to all people at any point in life: "It is easier to keep up than to catch up." There is no better time to keep up than currently, and there is little reason to suppose that it will be easier to do all at once what

should be done in digestible amounts each day. Repentance is a great and blessed principle (one that all of us have need of), and catching up is a kind of repentance. But better than repentance is keeping the commandments; and better than catching up is keeping up—so that postponement and procrastination are not permitted to place an always uncomfortable penalty upon us.

(Organ number: "Sweet Hour of Prayer"—Bradbury)

Announcer: Frank Asper has presented a hymn melody by William Bradbury, which takes its title from the words of W. W. Walford: "Sweet Hour of Prayer."

And now we close with a sacred song from Handel's *Messiah*, written on a scriptural text: "His Yoke is easy; his burden is light."

(The Choir sang: "His Yoke is Easy"—Handel)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and fifty-ninth presentation, continuing the 25th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

SUNDAY MORNING GENERAL CONFERENCE SESSION

The regular Sunday morning session of the Conference convened promptly at 10:00.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, fur-

nished the choral music for this session. Frank W. Asper was at the organ.

President David O. McKay:

In solemn worship this beautiful

Sunday, October 4

Third Day

Sunday morning, thousands are assembled in the Tabernacle, Salt Lake City, in the Assembly Hall, the Barratt Hall, and I see on the walks and lawns, Tabernacle grounds, many others who are listening in over the local radio and television stations.

This is the sixth session of this General Conference. The fifth session was not broadcast. It was a General Priesthood Meeting, held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall, and for your interest as well, we should like to say that as nearly as the ushers could count, there were assembled in that Priesthood meeting last evening 16,173 men and boys holding the Priesthood. The speakers were Elder Mark E. Petersen and Elder LeGrand Richards of the Council of the Twelve, and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music.

Elder Henry D. Moyle was the speaker on *Columbia's Church of the Air* program this morning at 8 o'clock. We trust that many of you listened to that excellent address.

So we are now assembled in the sixth session of the 124th Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall, in the Barratt Hall, over a loud-speaking system and by television. These services are also being televised over KSL Television at Salt Lake City, and will be heard over radio through KSL over twenty-two stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, Washington, and by special arrangement over five television stations in San Francisco, Los Angeles, Portland, Oregon, and Tacoma, Washington. The names of all these stations have already been announced to the radio and television audiences.

At this time we desire to express our deep appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts.

The Choir singing for this morning's session of the Conference will be by the

Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ. We shall begin by the Choir and congregation singing, "Come, Come, Ye Saints," with Richard P. Condie conducting. The opening prayer will be offered by Elder Donald Ellsworth, President of the Mesa Stake.

The Choir and congregation joined in singing the hymn, "Come, Come Ye Saints," Richard L. Condie conducting.

Elder Donald Ellsworth, President of the Mesa Stake, offered the invocation.

The Tabernacle Choir sang the hymn, "The Morning Breaks," directed by J. Spencer Cornwall.

President David O. McKay:

We wish to acknowledge the presence of prominent visitors who are worshipping with us this morning, and others who for the first time are listening in by television. We observe in the audience Senator Wallace F. Bennett, Brother LaMont Toronto, Secretary of State; Dr. Aldous Dixon, President of the Utah Agricultural College; Superintendent Allen Bateman, State Superintendent of Public Instruction; Dr. Homer Durham, Vice President, University of Utah; Mayor Earl J. Glade, Mayor of Salt Lake City; Dr. Ernest Wilkinson, President of the Brigham Young University; Dr. M. Lynn Bennion, Superintendent of the Salt Lake City Schools; and others probably whom we have not observed. We bid you all welcome.

And we wish to extend greetings and a heartfelt welcome to the thousands who are sitting opposite their television sets in San Francisco, Los Angeles, Portland and Seattle, and probably Sacramento, for we have just learned that telephone connections have been in progress, with a view of having these television sets available in that city.

As we contemplate this new situation, we cannot help but be impressed

that this is an epoch-making service. In a way it may be compared to the first telegraph message that went over the wires from Salt Lake City October 24, 1861. That message was sent to President Abraham Lincoln, and read: "Utah has not seceded but is firm for the Union. (Signed) President Brigham Young"

Today, for the first time in history, thousands have an opportunity, outside of the State, to meet with us in this worship. With all our hearts, we bid you welcome, and pray that the spirit of this great assembly may be in your hearts, to the end that in our worship

during the next two hours, our souls may be uplifted, our minds directed towards the real things in life,—the existence of our Heavenly Father, his love for his children, and his desire that good will may prevail in the hearts of men to the end that peace may be established in the earth.

God bless you all, who are sitting with us by radio and by television, in this worship.

Our first speaker this morning will be President Stephen L Richards, member of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I AM DEEPLY grateful for the high privilege of being present in person with you at this great conference of the Church. I rejoice with you in the inspiration, the encouragement, and the uplifting remarks and spirit which have characterized the sessions to this point. I thank the choir for singing that great hymn, "The Morning Breaks," my favorite, embodying in a measure at least the essentials of the message which I would give to you today. I approach the task humbly, asking the Lord to bless my utterance beyond the mere import of the words, to bring to you the spirit of our work.

In a recent address by the president of one of our American universities, the following observations were made. I give their substance to you. Speaking of the technological age in which we live, this educator pointed out that the economic and military security of the nation depends upon scientists, physicists, and engineers to keep abreast of new developments. "But," said he, "to survive in the complex world, however, America must have specialists outside the technical and scientific field." He declared that it was not a shortage of engineers or atomic physicists that caused the loss of China to our side.

A brilliant cadre of engineers is ineffective while the waterfront is ruled by gangsters. A high level of training in economics is less meaningful if labor and industrial leaders cannot realize that "although the whole is never healthier than its parts, it is always greater. A stockpile of atomic bombs has less power if sections of the population are blocked by prejudice or made stagnant through ignorance." After setting out the place of education in our American system, he concludes with this statement: "The skills we lack most are in human relations."

It is this statement which intrigued my interest and made me feel that it might be well to use this occasion to call the attention of my brethren and sisters, and our friends who listen in, to the unique contribution which the Church of Jesus Christ of Latter-day Saints has to make and is making in this all-important aspect of the world's affairs.

Human relations—what things are comprehended by this caption! In the economic world the term is frequently used interchangeably with public relations and is reduced in final analysis to an adjunct of the profit motive, to bring about a better understanding of

Sunday, October 4

Third Day

people, their natures and desires, to create sympathetic understandings of businesses and their problems, with the ultimate objective of inducing favorable attitudes and a wider reception of the products of business and thereby increase profits. In the main I have no criticism of the honest efforts put forth by business to create good will for themselves and that which they have to sell. Many of the statements by business executives lauding the principles of service and considerate treatment are elevating in character and intent, but I fear much of their force is lost in the natural, if not always warranted, inference of the people that such idealism is primarily self-serving. I shall have more to say about the economic phase of human relationships in its bearing upon wider aspects of the subject at a later point in these remarks.

And next, human relations, as comprehended within the social sciences: I don't profess to have knowledge sufficient to warrant my giving any definitions or classifications, but I assume that the social sciences embrace what in the law we used to call domestic relations, which included rights and obligations arising out of the family relationship, the association of people in communities, and even in the larger groupings of states, nations, and races. I readily concede that research and study concerning the social make-up of the world can be and should be of great value in solving some of its problems and directing the thinking and energies of mankind to a more peaceful living together in the societies of the world. I would not discourage continued study in the field of sociology. I could even go along with the president of the university, who seems to recommend greater emphasis upon it. I think, however, to be candid with ourselves, we might ask ourselves just what profit to date has been realized in the study of the social sciences in bringing about a greater stability in the homes of the people, in curbing juvenile delinquency, in composing the acute problems arising out of traditional industrial strife, in sup-

pressing class hatreds manifesting themselves among the peoples of the world, and lastly, and perhaps most importantly of all, in the acquisition of peace among the nations. I will not say, and I do not wish the inference to be drawn, that no progress has been made along the lines I have mentioned. Enlightenment from study is always a step in progress. A development of the facts through research is highly desirable and necessary in the formulation of forward-looking programs, but I fear, and I confess I have little more than hearsay evidence and occasional observations in my reading to support my fear, that the teachings of some of the sociologists have retarded more than they have advanced the attainment of the goals good people hope for, especially in regard to home and family life.

I come now to human relations among the nations, which is the phase of the subject most engaging to me at the present time. I understand there is a department of human relations, or the humanities, in the set-up of the United Nations. I have no definite knowledge as to the prescribed functions of this department, but one would naturally infer that its objective is to improve the conditions among suffering and underprivileged peoples, and thereby create better understandings and good will among men and women all over the globe. If it is in position to contribute to this betterment, I am sure that all men of good will would wish it success, although many might have objection to the means of accomplishing its purposes.

This very brief outline may serve to remind us, and it is my hope that it will, of the vital, transcendent importance of the field of human relations in the lives and affairs of mankind, in homes, communities, societies, and nations of the world. It was undoubtedly a recognition of the importance of the subject that induced the college president to say that the skills we lack most and need most are in human relations. I think few of us would disagree with him, although there would probably be

great variance of opinion on the vital issue—What are these skills and how are they to be obtained? That is where we come into the picture, my brethren and sisters. In order to make a contribution of substance to the solution of these pressing problems, we have to make positive statements. These positive declarations sound intolerant and presumptuous to many of our listeners who don't understand fully the nature of our work and the grounds on which we issue such statements.

There has been a great build-up in our own country, and perhaps in others in the last several decades, for what is termed broadmindedness and tolerance. It is one of the most popular subjects on which a man can speak. I heard a young minister of very engaging personality deliver a most entertaining address on aspects of this theme just a short time ago. In his advocacy of Christian good will and brotherhood he asked people to consider and reconsider their attitudes toward life, banish prejudices, and be kind and friendly to all. He pictured the Savior during his earthly ministry going about advocating such tolerance and friendliness. He urged a de-emphasis on denominational differences and the formation of a brotherhood that would permit all to come together in harmony and good fellowship. I don't know whether he thought his formula would cure all the world's ills, but I am sure he was convinced that it would help, and I think too that good will come from his popular lectures over the country.

But I do not think, my friends, that this friendly counsel for tolerant brotherhood is a realistic or basic answer to the problems facing us today, particularly in the sphere of human relations. I am very fearful that this popular appeal for so-called broadmindedness and tolerance has brought in the past and still continues to promote a type of thinking which does not contribute to the seemingly worthy objectives its proponents entertain for it. It sounds good, but how good is it? It would be interesting to know how some of its advocates would answer questions such

as these: Should we be tolerant of infractions of the Ten Commandments, that great statement of basic divine law? Would you tolerate a little stealing, a little lying? Would you tolerate violation of the law of chastity? To what extent? Do you think that a loose or equivocal position with reference to the virtues enjoined by God is calculated to inspire in youth a respect for moral rectitude, the type of American life that the founders left as our heritage? I grant that it is a commendable interpretation of Christ's teachings to solicit compassionate consideration for those who are weak and who have made mistakes, but it is a tragic error to fail to distinguish between tolerance for the sin and sympathy for the sinner. Truth is not tolerant of error. Standards of truth are exacting, and the blessings Christ promised are obtainable in their fulness only upon strict observance. No greater boon could come to America and the world than a universal conviction of this principle. The nations could have their hearts' desire of peace in righteousness if they would make themselves worthy.

I have traveled a little, it might be considered a lot except as compared with the marvelous globe-encircling record of our dear President; I have visited countries far removed from America; I have had special occasion to observe the attitudes of other peoples toward our country. I am convinced that what we of America need first and foremost in our relations with foreign nations, and as a basic essential to their friendliness, is respect, not respect born of fear of our great military prowess, our economic production, nor envy of our widely advertised high standard of living, but respect for our integrity, our character, through the conformity of our living to the ideals we profess and expound. There can be no friendliness and brotherhood not founded on mutual respect. I have witnessed the distrust in which we are held by some foreign peoples, but I make no comment as to the justification for it because it might reflect credit or discredit in places where

*Sunday, October 4**Third Day*

I do not feel competent or positioned to judge, but I do feel that it is within my province and my duty to point out to our own people and to our fellow Americans the discrepancies between American ideals and practices, which account in large measure for our inability to win the confidence and true friendships of many of those whose cooperation we so urgently need in the crises now confronting us.

I think there are very few peoples in the world who do not have admiration for the concepts of liberty and freedom which we espouse. The founding of the Republic has been an inspiration to the oppressed everywhere, and still is, but unfortunately the discrepancies I have briefly mentioned, and will hereafter call to your attention, have militated immeasurably against its influence for good.

While in South America a few years ago, I took occasion everywhere I went to inquire what the people knew about our own country. I speak now of the common people, not the diplomats and some academic researchers who have greater opportunities for information. I discovered that the people secured their information and formed their opinions about the USA in large measure from the picture shows and the magazines, and the sensational stories carried by the publications about our gangsters and divorcees. Most unfortunately, the finer aspects of our American living were seldom brought to their attention. To all too great an extent, they picture us as a nation of law-breakers, extravagant and riotous livers, and violators of the sanctity of the home and the marriage relation. Are these concepts, whether erroneously acquired or not, conducive to the building of respect for us? They are not. Many of us are prone to ascribe our difficulties in Latin American countries to the ambitions of avaricious dictators. I would not say that there is some basis for this position. But I do say, without fear of successful contradiction, that there would be infinitely less menace

to our friendly relations with our neighbors to the south, and far less fertile ground for planting the seeds of insurrection and autocratic controls if our friends had more respect for our character, our way of life, and our consistency. Remember, there wouldn't be sent out from our country the kind of films which are shown throughout the world and the lurid stories of our newspapers and magazines if there was not some foundation in fact for their production. That is the pity of it all. They are altogether too true.

I found the same condition, perhaps to a lesser extent, prevailing in Europe and the Near East. There we are judged, as all over the world, by the way we advertise ourselves, and unfortunately, the worst segment of our society constitutes our most effective advertisers.

Now I ask you to observe, as one of the most important points in this consideration, this fact that the values in all this advertisement and education are moral values. Although some of our appraisers are not fit to judge, we are nevertheless judged on moral standards. It doesn't bring respect to the accused even if the accuser has to admit that he himself is guilty of the same sins. Much as we disparage certain ideologies, what we fear most is the ruthless malevolent actions of immoral, unmoral, and Godless men, and most unfortunately, there may be some justification for the other side to question our own sincerity and consistency in moral purpose.

I am aware that there are students of world problems who contend that, after all, the final solutions are economic, that if people are well-fed, clothed, and housed, they will be peaceable and happy. I am not converted to this view. A few months ago I sat at a luncheon in New York City with a man who had given forty years of his life as a missionary in Africa. He was acquainted with many tribes and peoples of what we call the Dark Continent and undoubtedly had had

wide opportunities for observation. He told us that among all these tribes he had never been able to discover a word in their language which could be interpreted as materialism, as opposed to spirituality, as we use these terms. He said that everything in their lives from the cradle to the grave transpires on, to them, a spiritual basis. Many will say that they are crude, backward, ignorant peoples, but I pose this question for you. May it not be that there has been providentially preserved for them, from ancient lineage, a concept of life, which in the mad scramble for the earth's bounties, has escaped the great host of their sophisticated brethren, who have attained dominance of the earth, and who are now being rudely awakened to the realization that all their materialistic striving and attainments may bring only frustration and ruin?

I know I don't have to argue in this company, perhaps not with many of my listeners, for the recognition of moral and spiritual values in the solution of our problems. I take it that we are all gratified from time to time to hear expressions of this recognition by some of the leading men of the country and the world. I am hesitant to say a word that might be construed in disparagement of such statements, but I am constrained to question a little from time to time their sincerity. Is spirituality anything other than a personal attainment and investiture? Is there any such thing as mass morality? The Master taught us that as a man, not the masses, thinks, so is he, not they. It is true that if enough individuals are convinced of spiritual realities, they can greatly influence the society in which they move, but it is the individual and not the mass mind which has the conviction.

I hope you will approve the application which I make of this principle. I don't believe that men in high places, in government, in business, or elsewhere can successfully divorce their private lives from their public declarations and protestations. Nor do I believe that women who attain positions of emi-

nence can do it either. We often speak of the gullible public, but I am very much inclined to think that there is enough of discernment in this public to see behind the idealistic words of speaker or writer, the consistency of performance. I note with growing concern the declination of governmental appointing power to take into consideration morality, except as it affects stealing and treason. The sooner men learn that they cannot teach virtue without living it, the quicker we will attain the respect of those whose co-operation we seek. And what is even more important, the sooner we will bring ourselves to our own self-respect.

You will gather from these remarks that I would subject every representative of the American people, from the small community level, to state, national and international position, to the scrutiny and test of virtuous, moral standards. I would. Some will say, you are discounting the value of brains and "know-how" in this intricate business of government and sociology. I am not. I stand in awe in the presence of a great mind with superior intelligence devoted to human welfare. We are greatly dependent upon such minds, but if I had to make a choice, which I ought not to have to make, between talent and integrity, I would choose integrity and virtue, for without them we are lost.

If I speak of things which are perhaps to a considerable extent beyond our control, I shall be accused of propagating visionary, utopian ideas. The young minister to whom I referred a few moments ago told us in an effective sentence that Christ warned that we could not attain perfection in life, but he also admonished that we never cease to strive for it. Furthermore, these are not basically my own ideas, although I may be responsible for the crude way in which they are put. They emanate from the revelations of the Lord. How thankful I am every day that I live that we are not left wholly to rely on the reasoning and wisdom of men, and

Sunday, October 4

Third Day

that God in his infinite solicitude for the welfare of his children has made available his own wisdom and will for the guidance of humanity. To us, my fellow members of the Church of Christ, has been committed much of this revealed wisdom and divine guidance for the human family. This is a precious possession, a pearl of great price, to be forever cherished by us and disseminated to the whole family of the Lord. This revealed knowledge contains the full and complete answer to the problem of human relations. Within it there is the Lord's wisdom about the family, the basic unit of society, the community, government in all its stages, from the most limited to the most comprehensive, economics and property, brotherhood and peace, and most important of all, man's relationship to God, his heavenly Father. Intelligent, worldly-wise men have reasoned for years about these problems. They are seemingly still as far from solution as in ancient days. Think for a moment of the contributions to be made in mending the broken homes of our land and protecting the children from delinquency, crime, and ruin, and restoring to marriage its sanctity, and to the home its solidarity, in the conservation of the human resources of the world. Think of the concept we have to give to the world of the dignity of the individual, the aristocracy of his birth, the incomparable goals of his life, and the freedom of choice to attain them. Think of the help we can give to the cause of brotherhood in the earth through the recognition of the Fatherhood of God and the bond of his Holy Priesthood, a fraternity whose like is not to be found in all the associations of men. Think what it would mean to the worthiness of men to receive the inspiration of God, if all were to accept the concept of the body as being the tabernacle of the Lord's spirit child resident within it. I cannot enumerate all the glorious principles of truth committed to our custody. If we are accused of presumption in claiming

custody of some of these precious truths about life, we can but point to the revelations which have brought them to us and charged us with their dissemination.

We set forth the word of God as we have received it. We claim no monopoly on goodness, Christian virtue, and the love of Christ. We rejoice that millions of his adherents, of his children throughout the world revere his holy name and seek to follow in his ways as they understand them. We know the Spirit of the Lord strives with men for their uplift and betterment. We are not despondent about human nature. We have confidence in men and women the world over. When they shall be privileged to hear the full truth of the gospel of our Lord, countless numbers, under the influence of the Holy Spirit, will embrace the truth. What the world needs for improvement in human relations is the *truth* and *missionaries*. It needs missionaries even more than soldiers, great as may be the need for military defense of our homes and our liberties. So long as we have to have soldiers, I wish they could be missionaries also, missionaries for the finest ideals in American life, missionaries for integrity, virtue, and the great character that has brought about the best in the life of the Republic. How much good they could do all over the world where they are stationed if they would so live as to counteract the influence of the ugly pictures of America which are presented to foreign peoples in ways I have mentioned.

Not only do we need soldier missionaries, we also need missionaries who are ministers of the gospel of Christ, with information, power, and testimony to give to the people of the world a thorough and complete understanding of the glorious blessings he holds out to the faithful and true. I hope I will not be out of the bounds of propriety and that I will give no offense when I make an appeal to the draft boards of our states to give consideration to the invaluable services which may be

rendered by devoted ministers of religion in the promotion of spirituality among our own people and those of foreign lands. The Congress has recognized by the enactment of law this essential feature in our national life and activities. Exemption has been declared for ministers of religion from certain military obligations. We are keenly aware of problems confronting draft boards in some of the determinations they are obliged to make. These men, loyal and devoted citizens of the country, serving without pay, have the thankless task of making selections under the selective service act. In communities where our people reside in numbers, they are confronted with some problems which probably do not arise in other sections. The missionary system employed in the Church probably has no counterpart outside the areas where our people live. We have no professional clergy, as other churches do, and in a sense we have no laity, for all bearing the priesthood are charged with ministerial responsibilities. The missionaries, for whom we claim exemption as provided by law, do not serve in legal ministerial capacity for life, but for very limited periods. After limited ministerial service, they are all instructed to report immediately to draft boards for their disposition. May we take this opportunity of extending, on behalf of the people of the Church, our thanks and appreciation for the understanding cooperation given to our program by the draft boards of many of the states in which our people reside. In this connection, on behalf of the First Presidency, I should like to take the liberty of publicly expressing our thanks and gratitude to General Lewis B. Hershey, national head of Selective Service at Washington, D. C. His uniformly courteous and sympathetic consideration of our problems has been deeply appreciated. I wish to assure General Hershey and all of you that by this public statement of appreciation we intend no inference to be drawn of an endorsement, or the approval of other selective service officials,

beyond that which they have expressly given to our program by official action or written communication.

And now, my dear brethren and sisters, I speak no idle words when I give you assurance that we are in a position to make an inestimable contribution to the betterment of human relations in this anxious, distracted world. We are a relatively small group among the populations of the earth, but we are not reliant only on ourselves and our own strength. God is at the helm of this ship, which is his kingdom, sailing through troubled waters. He has charted the course. He has chosen the pilot, his servant, tested and true, to keep us on course. This ship, like the ark of old, bears all the essentials for the re-establishment of the personal reign of the Lord Jesus Christ in the earth, and the essentials for the exaltation of man in the celestial presence of God the Father and the Son. This ship will eventually come to its point of refuge in the harbor of a peaceful world. With all my soul, I plead with you, my beloved brethren and sisters, to stay with the ship, lend a helping hand, and persuade as many of our Father's children as you can possibly reach to avail themselves of the safety, the security, and the glorious promise awaiting all who cleave unto the Lord, our Master and Deliverer. With inexpressible gratitude for his countless blessings, I invoke upon you, his Church, and all his children, his holy and divine benedictions, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Stephen L. Richards, member of the Quorum of the First Presidency of the Church.

Elder George Q. Morris will please come to the rostrum.

In addition to the prominent educators named at the opening of the meeting, we are pleased to extend wel-

Sunday, October 4

Third Day

come to Dr. John L. Clarke, President of Ricks College, Dr. Darrel Chase, President of the Branch Agricultural College at Cedar, Dr. Howard McDon-

ald, President of the Los Angeles State College.

Elder George Q. Morris, Assistant to the Twelve, will now speak to us.

ELDER GEORGE Q. MORRIS

Assistant to the Council of the Twelve Apostles

MY DEAR BRETHREN AND SISTERS, I thank the Lord for the privilege of being one with you here this morning, and during this whole glorious conference. I pray earnestly that the Spirit of the Lord may direct all that I shall say.

I have been impressed as I have looked out over this audience and been conscious of the atmosphere of this great Tabernacle and listened to the impressive and inspired testimonies and exhortations that have been given, that this is truly an historic and sacred building. Here for nearly a century the word of God has been preached by the authority of God, proclaiming the last Dispensation of the Fulness of Times. In this remarkable building, so unique in its structure, so simple, with the absence of all the ornamental and gilded appointments of great cathedrals, humble, brave, and devoted men and women have met to worship God. One prominent feature in this building is the great organ, and the choir seats, from which, as the choir occupy them, the glorious music comes, typical of harmony and heaven. The feature perhaps of greatest significance is this stand—this series of pulpits—a token of the priesthood of God, for here is assembled this morning the authoritative presiding servants of God in this last dispensation, men chosen of him, who possess the power and authority to speak in the name of almighty God.

As President Richards was speaking of the world situation and of our relation to it, I could not help feeling, though it may seem presumptuous and some may take offense, that this, nevertheless, is the spiritual capitol of this world. From here God speaks to this

world, and his Authorities are officially seated this day in this sacred Tabernacle, and their word is binding on all the world; and they are calling this world to repentance, to accept the gospel of Jesus Christ, the only power in the world that will save it, that will enable men and women to shape acceptable lives before our Father in heaven. Men and women by it are led to love the truth, to love God and to keep his commandments, and by their example and by their word, spread this glorious gospel.

I have before me a very simple statement from the Prophet Moroni, I think a statement of very great significance. He is addressing himself to this generation and all other generations where this idea prevails.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. (Mormon 9:7-8.)

That simple statement has tremendous implications.

That's the key to the history of Christendom for seventeen centuries. Following the death of the apostles, religious leaders set up the principle which persists to this day—perhaps to the best of their knowledge and understanding—that revelation had ceased and was finished, and that prophets and apostles were things of the past. And that is in itself definite and conclusive proof that, so far as the world is con-

cerned during seventeen hundred years, such was the case. For when revelation is shut off, and when all the preachers of religion (and this is and was their well-nigh universal opinion) deny its existence, then the Church and kingdom of God is not there, and has not been during this eclipse of seventeen hundred years; and that is the simple reason why men did not know what the gospel was, and why, consequently, when they read the scriptures they could not understand them because they are only understood by the spirit and power by which they were written. The ministrations of the authorized servants of God produce scripture; the scripture cannot produce authorized ministers of God, nor authority to preach, nor are they bringing new revelations to a living Church. That must be done by living oracles. And they were killed off. The world would not accept them. The world would not accept the Lord Jesus Christ himself; he was crucified. And then his Apostles, chosen and sent out to preach the gospel to the world, in the main, met the same fate. Revelation did cease, and the world went into an eclipse, a spiritual eclipse—seventeen hundred years of darkness. Men were left to themselves to do the best they could. But no man knows the gospel of Jesus Christ by his natural wisdom, nor by the wisdom and learning of the world. It must be taught by one sent of God. No man knew how the Church should be set up and organized, how its priesthood should function, nor what priesthood is. There was no priesthood operating for them to see or be instructed by and no organized church for them to see in operation during this seventeen hundred years of darkness and of night. There was, for perhaps a century or so, the afterglow of a sunset as this night set in, a reflection from the ministry of the Savior and his Apostles, but then darkness came. Churches were established by men not called of God (as the Apostle Paul said, "Having a form of godliness, but denying the power

thereof" [2 Tim. 3:5]), and doctrines were formulated without authority, and the significant and unhappy thing is that the prevailing doctrines of Christendom today found their origin in this spiritual darkness. Unfortunately, they still persist.

But later on after what historians in general agreement have called the Dark Ages, when these doctrines were being crystallized into creeds and man-made churches were increasing, the dawn began to break. The first rays of light appeared with the development of human freedom and the enlightenment of the human mind in the Renaissance, and with the discovery of America—America, the Promised Land—which in the providences of God had been held in reserve, hidden from men, on which it was his declared purpose to set up a free government, so that he might restore again the kingdom of God to the earth. And the sun arose, and the night was past, and this Church, the Church of Jesus Christ of Latter-day Saints, was set up in the earth. All this the scriptures had clearly foretold.

Three very important things occurred. I will mention them in just the moment of time remaining. First of all, and most essential, God again revealed himself to man. The Father and the Son stood in the presence of a fourteen-year-old boy and talked with him. He saw these celestial Personages. He heard their heart-penetrating voices. He received their glorious instructions. That swept away all the erroneous ideas, the false teachings and conceptions as to the identity and nature of God, and restored the true and living God to the knowledge of man. The second thing was that new scripture was brought forth. The Book of Mormon was given to the world by the power of God, containing a fulness of the gospel, which explains gospel doctrines and teachings and substantiates the teachings of the Bible and makes possible their correct interpretation. Also through the Prophet Joseph Smith a volume of revelations was brought forth, containing today's

Sunday, October 4

Third Day

instructions of God to his Church. And then, third, was restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

The absence of these three things had brought on the dark ages. They were now restored, and the sun has again risen. The Church and kingdom of God is here. Its sun is in the heavens to be seen by all men who will open their eyes to see its light, and here is its center place in the tops of the Rocky Mountains. May God help us to live its principles and proclaim its doctrines and devote our lives and our means and all that we have and are to the establishment of this cause in the earth for the happiness and the salvation of mankind. I humbly bear witness that Jesus is the Christ, the Redeemer of the world, and Joseph Smith was his prophet, and through them this Church has come into existence and will continue, and no power can stay it, for by the power of God it will cover the

earth, and Jesus Christ will come and reign in the world. May God give us power to be true to this great revelation of truth, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris, Assistant to the Twelve, has just addressed us. The Choir and congregation will now sing, "O Ye Mountains High." We invite all who are listening in to join in spirit and where practicable and feasible, in song, as the Choir and congregation now led by Brother Richard P. Condie sing "O Ye Mountains High."

The Choir and congregation sang the hymn, "O, Ye Mountains High."

President David O. McKay:

Elder Matthew Cowley, member of the Council of the Twelve, will now address us. Elder Cowley will be followed by Elder Adam S. Bennion.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

I TRUST, my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart to the heart, and not from the mouth to the ear. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the properly chosen phrase or the well modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I

believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon

the family. I am grateful that I learned to pray in my infancy because I had only passed from infancy when I was called as a missionary to the uttermost bounds of the earth; I had just turned seventeen. I was called to faraway New Zealand, and in that mission I was assigned, without a companion, to one of the most humble places I have ever seen in all my life, one of the most poverty-stricken places, and in that little village, I had to pray. I was there but a few days when a woman came rushing to my room, and I have a picture of that room—no floor, just the ground with a woven mat and a blanket or two. She came rushing to that room and asked me to arise from my bed and hurry to her little hut, and when I arrived there, I found her companion lying on the ground, being consumed by the fire of typhoid fever. All I could do was pray; and I knelt beside that suffering native and I prayed to God, and opened up my heart to him; and I believe the channel was open; and then I placed my hands upon that good brother; and with the authority of the priesthood which I as a young boy held, I blessed him to be restored to health. The next morning the wife came again to my room and said, "If you have anywhere you desire to go, you are now free to go; my husband is up."

I remember that on another occasion I rode horseback all day long and far into the night to arrive at a native village on the seacoast of New Zealand, and when I arrived at a bay dividing the place where I had to stop and that little village, I made a fire so that the people across in the village would send a rowboat to get me, and when that boat arrived, I was taken across the bay, and I walked through that village, and in every home there were cases of typhoid fever. But I walked fearlessly, with my head erect, impelled by the priesthood of God which I held, and in each of those homes I left the blessings of heaven, and I laid my hands upon the sick. And then I had to go across the bay again and get on my

horse and ride all night long to arrive at another native village where there was sickness.

Brothers and sisters, we are at our greatest, not only in the sight of God, but also in our own sight when we are upon our knees. We have heard tributes paid here to the leaders of this Church, these great men who stand before you every six months and manifest to you their great leadership, but never have they been raised to greater heights of leadership than when I have knelt with them in the temple of God and listened to each one open up his heart and appeal to God for his sustaining influence and power to enable Him to carry on as your servant in His divine ministry. How high, brothers and sisters, these men are raised when they are on their knees in a circle, claiming sanctuary from the outside world in God's holy temple.

President Richards mentioned about servicemen being missionaries. It brought to mind that statement which we have heard, that an army marches upon its stomach. I feel that the day is not far off when our armies will have to arise from their stomachs and march upon their knees. No iron curtain can ever be drawn between heaven and earth when the armies of men will march upon their knees. The great marches of this nation, the great marches of progress in the history of this country have been marches behind the leadership of men who went to their knees. Never was George Washington as great, in all of his majestic power as a soldier, as when he was upon his knees at Valley Forge. Never was the great emancipator so great as when he was driven to his knees before Gettysburg. And the greatness of this nation, my brothers and sisters, has been because men who have been elected to high office in this country have never been too proud to go to their knees and invoke the power of heaven to sustain them in their great jobs and callings of leadership.

A prayer comes to my mind, and no

Sunday, October 4

Third Day

more beautiful prayers were ever uttered than those uttered by our mothers. I recall the prayer of Hannah. You remember Hannah who wanted a child, and she went to the sanctuary to pray, but her prayer was not audible. Her lips moved, but she said nothing that could be heard, and Eli thought that she was intoxicated, and he reprimanded her, but then she convinced him that that which she was doing was not because of intoxication, but it was a prayer from her heart to God that she might bear a child. And how earnest she was in that prayer, so earnest, so sincere, that she said, "If God will give me this child, I will lend him to the Lord for this life." (See I Sam. 1:11.) How well the mothers know that life is eternal. How well she knew that in lending this child to the Lord for this life, that beyond and down through the ages of eternity, he would be her child, and she would be his mother. The Bible is full of great prayers and the stories of great prayers.

The prophets have all been close to God when they have been upon their knees; and that which they have said in all of their greatness and power as they stood upon their feet was because they first had gone to their knees, and then when they arose, God spoke through them. From Gethsemane to Calvary, Christ was a living prayer. He groaned within himself; he pleaded with his God; he had a wish that the cup might pass from him, but then he uttered those words which should attend every prayer offered up to heaven, "... not my will, but thine, be done." (Luke 22:42.) And then on Calvary, as he was hanging upon the cross, he uttered that prayer of prayers, "Father, forgive them; for they know not what they do." (*Ibid.*, 23:34.)

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that

grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts.

I love to sit among these great men, men who have a profound knowledge of the gospel of Jesus Christ. I will never have the knowledge of the principles of the gospel as profound as they have because I can't get myself past the first principles. But I know how to pray, and I tell you no man knows himself until he has broken his heart before God on his knees and pleaded for his forgiveness. How I enjoy my friends who belong to Alcoholics Anonymous, men who have descended so low in degeneracy that as one of them has said, they have to look up to see the bottom of the gutter. But then they discover that there is a power beyond that can bring them help. In their meetings they always offer this prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." But each one testifies that he has opened his heart to God, and that deep down in the recesses of that heart, which has almost been blackened by lives thrown away

with reckless abandon, he has found a spark of divinity, and that divine within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayers of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

Some people think it is a sign of weakness to get upon one's knees and pray to our heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview

with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

My brethren in whose council I sit, I know you are men of God. I think of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. You have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father, I pray in the name of Jesus Christ. Amen.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

PRESIDENT McKay, my brethren and sisters, and friends: This is a wonderful conference. The Spirit of the Lord is here; and your sustaining faith and fellowship add to his power. Together we witness to the world that this is God's Church.

I should be ungrateful and ungracious if I did not express appreciation for the blessings of the last six months. In a varied career, these months have been rich beyond compare with anything else in my life. The kindness of friends has kept a lump in my throat most of the time, and in the spirit of what Brother Cowley has just said, I am

here today, thanks to the answer to prayer. It is an inspiring thing to be ordained to this office by the President of this Church—prophet, seer, and revelator. That day I shall never forget.

But in the complications that attached to trying to leave one job and under the pressure that attaches to this one, I was brought low, and I lay for five days unable to move. I have had pains in my life, but I think these were a little more excruciating than anything I had known. For the first time in my life, I was wholly unable to move. Now if Brother Lee will pardon this personal

mention: he, with these other brethren, are men of God. He was good enough to come into my home. He could bear you witness of my helplessness, and in part, of my pain. I asked him for a blessing, which he gave in the power that is his. I am a living witness to you today, and I bear my testimony humbly and gratefully, the next morning, after a night's peaceful rest, I arose and walked. I bear you my witness that God still administers in the affairs of men, and his servants bearing the priesthood are our greatest physicians.

When I listened to that statesmanlike declaration this morning of Brother [Stephen L.] Richards, I wished that I might have the genius to draw upon the same source of inspiration, to bring to the individual member of this Church some things I have been pondering in recent weeks.

Life was never meant to be a holiday. It has its problems and its perplexities and its crises. When we are children, we turn to our parents for sustaining help. Growing into maturity, we turn to our fellow men and our leaders. All my life I have turned to one other source—a source which I want to commend to you. You have had it. I hope you will keep it always and cherish it.

The Master of mankind came to teach us how to live, and he died that we might be resurrected to live forever. I find my finest challenge, as I find my finest hope, as I turn to him to ask, "What would he have me to do?"

Tribute has been paid to our leaders, and I wouldn't flatter them, but I should like to express an appreciation. Would you come to understand what Jesus taught, what his pattern of life is, then I beg you to contemplate the life of our President. For forty years I have been associated with him and have felt of his spirit. He is the Christian ideal—a man who has the capacity to translate into daily action the sublime truths of him who is the Redeemer of mankind.

A few weeks back I had the privilege of listening to a choir, much like this

choir today and of the last two days. It thrilled me so that their singing I cannot forget. You have sung their song; you recall its wonderful words:

Jesus, the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see
And in thy presence rest.

Nor voice can sing nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

Oh hope of every contrite heart,
O joy of all the meek,
To these who fall how kind thou art!
How good to those who seek!

Jesus, our only joy be thou,
As thou our prize wilt be:
Jesus, be thou our glory now
And through eternity.

—Bernard of Clairvaux

My brethren and sisters, out across the tomorrows, in the problems that confront you, I commend to you the life and the thought of Jesus Christ. In these brief minutes all that I can hope to do is to give a glimpse of one or two things in his life, a suggestion as to one or two things that he taught, and then the subsequent witness that comes to us because we are Latter-day Saints. Whatever your bringing up may have been, whatever your circumstances may now be, please remember these things: Jesus was born away from home, to be cradled in a manger. I think only the mothers here can fully appreciate what that means. He was born the Only Begotten of the Father, and if there may be those who have difficulty in reconciling their understanding that he was not born of Joseph, I beg of you to remember that he was to be the Author of the resurrection, made possible because of the divinity that was in him, born into him, and magnified throughout all his existence.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) I have always been impressed with his great awakening at twelve.

"And all that heard him were astonished at his understanding and answers." (*Ibid.*, 2:47.)

And then as President McKay pointed out in reference to his great temptation. After forty days you remember he came back, and he "... returned in the power of the Spirit ..." (*Ibid.*, 4:14) to carry forward his great ministry.

In the last six months I have read and re-read the gospels. Having been called to be a witness to him, I made my resolution that I should begin by coming a little more fully to understand him and his message. You remember that "He went about teaching and preaching and doing good." What he did—and what he preached—constitute the gospels. Out of them all, let me name ten which you may well ponder:

1. The Beatitudes, first of all, which in nine short verses present one of the most comprehensive statements ever given to the world:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

2. The Golden Rule, than which there has never been devised a better principle for human relations or for the guidance of the individual life:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

3. The Lord's Prayer, patterned for all mankind, sung beautifully yesterday, couched in sixty-six words:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (*Ibid.*, 6:9-13.)

4. The spirit of the Second Mile:

And whosoever shall compel thee to go a mile, go with him twain. (*Ibid.*, 5:41.)

5. His idea of forgiveness hinted in the phrase:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (*Ibid.*, 18:21-22.)

6. "Judge not, that ye be not judged."

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (*Ibid.*, 7:1-5.)

The clearing up of a catastrophe in this city in the last few days should bring a solemn realization to the men and women of this state and community that they ought not carelessly to have unjustly indicted two of the finest people in the world in the heretofore unsolved tragedy that shocked our state.

Sunday, October 4

Third Day

7. "... where your treasure is, there will your heart be also." (*Ibid.*, 6:21.)

8. "... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

9. That challenging remark to all parents:

Wherefore by their fruits ye shall know them. (*Ibid.*, 7:20.)

10. Already hinted here this morning under our limitations of mortality, but the ideal is there:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.*, 5:48.)

And I have named only ten. Would you catch the spirit of them further, I suggest that you compile and reread the thirty-odd parables. And then if you want to be stirred, stirred all the way through, read with these parables, the same number of miracles, and you will come in some measure to catch the spirit of this great Soul.

It is singularly tragic that after all he did for the blessing of mankind, he should be led to Calvary. The Master of mankind suffered the cruellest death known to men. And whatever our difficulty may be, he can always stand by and say without putting it into words, "All that you suffer, I, too, have suffered, and more." That is why it is so wonderful, as one of my soldier friends wrote me, out in the wastes of Alaska, against the odds of military service, "It's so wonderful always to have someone speak over your shoulder who understands."

That were enough for any man, but as Latter-day Saints we have two other witnesses which I needn't take the time to expand. If anybody in all the world should appreciate the Master of mankind, it ought to be Latter-day Saints. Here we have in our Book of Mormon the account of his appearance to those people who had left the Old World six hundred years before he was born, with a remnant who had gone far earlier, how he appeared to them, and the glory

of it all is that he appeared after he had been resurrected. You will read it one day in Third Nephi. If you want to be touched and inspired this day, I suggest before it closes, you turn to the eleventh chapter, and in fancy sit with that multitude who had gathered in the land of Bountiful, and have him appear, because he came to declare himself, and the Father attended him and they heard his voice saying,

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Nephi 11:7.)

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the

midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (*Ibid.*, 11:1-17.)

And if you are inspired to do a little more reading this same evening, turn over to the seventeenth chapter:

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner?

Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

Sunday, October 4

Third Day

And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. (*Ibid.*, 17:7-24.)

Add to all this the manifestation of this same Jesus to the boy Prophet in our own day. Remind yourselves of that great vision:

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:13-17.)

We have his record in the gospels. We have his visitation in Third Nephi. And our Church rests upon the fact that he has come to declare the everlasting gospel to us in our day and to restore it. I give you my witness that he has so restored it. I join with these brethren here, the honor of whose association I have from week to week, in that testimony. New among them, I bear you witness they are strong men; they are men of God; and you can with full heart sustain them.

I always face a group of people like you, wondering when this conference is all over what you will do. Today I suggest to you, as a sort of Christmas thought, that this time you do something about it. In the four gospels there are only eighty-nine chapters all told. With two or three of the short ones tucked in one day, if you really would catch the spirit of this conference, I suggest that you read one chapter of the gospels each day; and if you do it devotedly, you will have read again these great witnesses by Christmas time. And come Christmas this year, Santa Claus will not be able to crowd out Jesus, and the holiday will become a holy day. In the few minutes that it takes, morning or noon or night—my own program is

to read at least one of these chapters each night before I close the day—you will find the key to great spiritual enrichment. Better it were if you would read the chapter together as a family, and I give you the promise that if you do it, not only will this Christmas be made glorious, but every day of your life will also catch the spirit of these sacred words.

Now in the resolution of your heart let me challenge you:

Ninety and nine are with dreams content,
But the hope of a world made new
Is the hundredth man who is grimly bent
On making that dream come true.

God put it in your heart, out of 160 million people in America, to be the hundredth man who brings himself and his family close to the Master of mankind, the guide and the inspiration of us all, into whose presence one day we hope to return, with all the loved ones whom he has redeemed. I pray his blessings upon you, in his holy name. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just spoken to us.

For your information and for an intensifying of the realization of the fact of our nearness to our brethren and sisters and friends in the Northwest I will read you the following telegrams:

From Millbray, California: "The television reception on the Conference over KVO-TV is excellent in the San Francisco Bay area. We are most grateful for the availability of this great serv-

ice. Paul A. Peterson, Millbray, Cal."

From San Diego: "We are viewing the Conference perfectly in San Diego over KNX-TV Channel 2. Shirl Kimball."

From Portland, Oregon: "Reception by television coming through fine. Enjoying services. God bless you. Moreland Ward Bishopric." Portland Stake.

In closing may I say just a word of appreciation of our choir and its leader. We are glad that Brother Cornwall is sufficiently restored to health to be back with us and attend to his duties as leader of the Choir. Carlyle says that appreciation, or the veneration shown to human worth, is a Godlike virtue. May I express for you this morning that virtue in expressing appreciation of the labors of the Tabernacle Choir. They have been here since 7:10 this morning. God bless them for the service they render, not only throughout the Conference, but throughout the nation.

The closing song will be sung by the Tabernacle Choir, "Jesus Name of Wondrous Love." How appropriate!

The closing prayer will be offered by Elder James Franklin Peel, President of the Oquirrh Stake, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, "Jesus, Name of Wondrous Love."

Elder James Franklin Peel, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the great Conference convened in the Tabernacle Sunday afternoon, October 4, at 2:00 p.m., with President David O. McKay presiding and conducting the services.

Again great crowds assembled in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and in Barratt Hall, and in addition a great number listened to the services on the Tabernacle grounds.

Sunday, October 4

Third Day

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session. Alexander Schreiner was at the organ.

President David O. McKay:

In addition to the prominent educators mentioned this morning, and other distinguished visitors, we note the presence of the president of the Weber College, and the president of the Snow College, and undoubtedly there are others whom we have not yet seen, but to whom we also extend cordial welcome, and we are pleased to have you with us.

The members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the concluding session, the seventh session of the One Hundred Twenty-Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building—and the building is crowded to capacity, even the doorways are filled—to all those who are unable to enter the Tabernacle, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

These services also are being televised over KSL television, Salt Lake City, and are being heard over radio through KSL over 19 radio stations in Utah, Idaho, Arizona, California, Oregon, Washington. The names of these stations have already been announced to the radio audience.

We desire to express our deep appreciation to these various radio stations for their courtesy and contribution in making available their time and facilities for these broadcasts.

In addition to those telegrams of appreciation read this morning, you will be pleased to hear these. This is from Tacoma, Washington:

"CONFERENCE TELECAST VIEWED IN CHAPELS, HOMES, TACOMA STAKE AND VICINITY APPRECIATED. Tacoma Stake Presidency, signed by Elijah Dickson."

This from Van Nuys, California: "RECEPTION WONDERFUL. A MOST INSPIRING PRIVILEGE. GOD BLESS YOU ALL. Curtis McMullin, counselor to Bishop Cottam in the Sherman Oaks Ward."

These are indicative of the satisfaction and blessing these radio and television officials have rendered to the members of the Church and others in the northwest and on the western coast.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder J. Spencer Cornwall, with Elder Alexander Schreiner at the organ.

We shall begin this service by the Choir singing "The Pilgrim's Chorus."

The opening prayer will be offered by Elder Thomas W. Muir, president of the Emigration Stake.

The Choir sang: "The Pilgrim's Chorus."

Elder Thomas W. Muir, President of the Emigration Stake, offered the invocation.

The Choir sang the anthem, "Surely He Hath Borne Our Griefs."

President David O. McKay:

For those of our listeners who probably have just tuned in we announce again that President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

Those who are listening in, members of the Church, cast their votes with those assembled.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

George Q. Morris

ElRay L. Christiansen

John Longden

Hugh B. Brown

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Seymour Dilworth Young

Oscar A. Kirkham

Milton R. Hunter

Bruce R. McConkie

Marion Duff Hanks

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

GENERAL CONFERENCE

Third Day

CHURCH BOARD OF EDUCATION

David O. McKay
 Stephen L. Richards
 J. Reuben Clark, Jr.
 Joseph Fielding Smith
 Harold B. Lee
 Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen

Matthew Cowley
 Henry D. Moyle
 Delbert Leon Stapley
 Marion G. Romney
 LeGrand Richards
 Adam S. Bennion
 Richard L. Evans

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

AUDITING COMMITTEE

Orval W. Adams
 George S. Spencer
 Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
 J. Spencer Cornwall, Conductor
 Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
 Henry D. Moyle
 Matthew Cowley
 Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Thomas E. McKay
 Clifford E. Young

Alma Sonne
 El Ray L. Christiansen
 John Longden
 Antoine R. Ivins
 Oscar A. Kirkham
 Joseph L. Wirthlin
 Thorpe B. Issacson
 Carl W. Buehner

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

Paul C. Child
 T. C. Stayner
 Mark B. Garff
 Leonard E. Adams
 J. Leonard Love

W. T. Lawrence
 Lorenzo H. Hatch
 Walter Dansie
 LeRoy A. Wirthlin
 Walter Stover

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma Nebeker Simonsen, Second Counselor
 with all members of the Board as at present constituted

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doxey, Second Counselor
 with all members of the Board as at present constituted

President J. Reuben Clark, Jr.:

President McKay, so far as I am able to judge, all votes were cast in the affirmative, and no negative votes were cast.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you brethren and sisters for your unanimous vote in the affirmative.

Brother Evans, will you please come forward and take your place.

Brother Hanks, will you please take your place with the First Council of Seventy.

Brother Hugh B. Brown is in Edmonton, Alberta, Canada. We were in touch with him last evening by telephone. He expressed surprise, but when we asked his attitude, he said, "I have but one attitude. When the Church calls, my answer is yes."

We asked whether he could fly from Edmonton to Salt Lake to be here in time for this session, but he could not get here before four o'clock, so we suggested that he remain and begin to put his affairs in order, and report at the first possible convenience.

I told him we would express to

Sunday, October 4

Third Day

the audience his willingness and the excellent spirit that he manifested.

Our first speaker this afternoon will

be Elder Ezra Taft Benson of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

HUMBLY and imploringly, my brethren and sisters and friends, I approach this very difficult, but challenging task. I trust that I may have an interest in your faith and prayers and be favored with the sweet influence of the Holy Spirit.

I rejoice in what we have just witnessed, in the call of these three noble men to fill vacancies in the councils of the Church. This is but typical, my brothers and sisters, of what is going on throughout the Church in the wards, stakes, and missions, weekly—the calling of men and women to positions of responsibility. Always the response is the same. To me it is a modern miracle not duplicated anywhere upon the earth. I am happy to welcome these brethren. I know them all. I love them.

I have loved Brother Richard L. Evans since I first became acquainted with him years ago. He is loved by the entire Church. He is loved by this nation, because for years he has had a national audience. His influence has reached beyond the borders of America. And I would like to say this to him: Brother Evans, you now enter upon the sweetest association known to men in this world, the association which you will have with your brethren of the First Presidency and the Council of the Twelve. There is nothing in this world in the associations of men so sweet and so satisfying. I know that more deeply today than ever before, particularly since I have been away since last December, and yet at times, though I have been miles away, I have felt even nearer through their faith and prayers—the faith and prayers of my brethren.

I love Brother Brown. I have known him for many years. I was closely as-

sociated with him in Europe right after the war, and he is loved by the people of the British Isles, the Saints of Europe, and the servicemen all over the Church, to whom he rendered such great service during the last war. I had the privilege of serving as a counselor to his older brother, Scott B. Brown, in the Boise Stake, who now serves as a patriarch there. Hugh B. Brown comes from one of the great families of the Church.

I have not known Brother Marlon Hanks intimately, but I have watched him with great interest and considered him one of the most promising young men in the Church.

With all my heart I extend the hand of fellowship to these, my brethren, and I am sure, as I do so, I am but echoing the feeling of all the other brethren in the councils of the Church, as well as the entire Church membership.

Brethren and sisters, this has been a glorious conference. I have received a great spiritual uplift. No, we have not heard anything particularly new. I recall some years ago a young fellow, a Mormon boy, returned from sacrament meeting, and as he met his father, who had been out on a high council assignment, his dad said to him, "Well, son, how did you enjoy the sacrament meeting?" He replied, "Well, Dad, it was a good meeting. However, it was pretty much the echoing of re-echoing echoes, but still it was a grand meeting."

We have heard discussed some of the old virtues. We have heard admonitions pertaining to eternal principles. They have been presented in a little different setting, with different emphasis, but in the main there has been very little new, but, oh, how we need the admonitions which have been presented.

I would to God that every man, woman, and child in this nation and throughout the world might have been listening to the counsel that has been given.

Now, as we leave the conference and go our various ways, how are we going to implement the instructions that have been given, what are we going to do to see to it that this counsel does not fall unheeded? As I think of the most effective way of implementing this counsel, I turn, my brethren and sisters, naturally, to our most basic institution, the American home, because, after all, it is still our greatest and most primary educational institution. It is, in very deed, the center of our economic, social, and cultural interest. The home is the bulwark of the nation and our most fundamental and basic institution.

Unless as parents, we can go back into the homes of the Church and carry these instructions with a determination to put them into effect at our own firesides with our own children, this conference will not have been fully effective.

Marriage, the home, and family are sacred institutions. They are not man-made. Thank God for that. They are divine. The first marriage performed was the marriage of two immortal beings. Following the consummation of that marriage, the Lord gave important scriptures and instruction to us regarding the home and the family.

The Lord made it clear it is not good for man to be alone. Woman was created as a helpmeet for man, and the two united in the sacred bonds of eternal marriage become one flesh.

"What therefore God hath joined together," said he, "let not man put asunder." (Mark 10:9.) Then later, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D. & C. 42:22.) How we need that counsel today in America! What heartaches could be avoided if men would only heed that counsel wholeheartedly. How much less unfaithfulness and infidelity there would be if we could live by that admonition.

Then as though to strengthen further

the marriage bond in the home, the Lord gave instructions to children through his prophets. The Apostle Paul, echoing the admonition of Moses on Sinai, said,

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

And then in modern revelation, the Lord has made it very clear that parents have great and serious responsibilities. Listen to these words as the Lord speaks to the parents of the Church:

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

And again, inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (*Ibid.*, 68:25.)

That is a serious responsibility, and I believe, my brethren and sisters, the early history of this Church clearly indicates that our grandparents, the pioneers of these valleys, in fact, the Pilgrims, who came and settled this great American continent, honored these obligations and were blessed in their homes for so doing.

I realize that many changes have come about in the last fifty to seventy-five years. Our industrialization, specialization, concentration of populations in great cities, the great reduction in the number of people living on farms, the change in our agriculture—all these have had their effects. Greater emphasis upon material things and the seeking after money, after pleasure, personal gratification, and the insidious inroads of liquor, tobacco, and gambling—all these have had a pulling-away influence on this most sacred institution, the American home.

It is difficult to realize that fifty years ago there was only one divorce in six-

Sunday, October 4

Third Day

teen marriages here in America. By 1946 the ratio had increased to one in three, and it is reported in some cities in America, there are actually more divorces each year than marriages. Our best authorities indicate that most of the delinquency in America is the result of broken, bad, and neglected homes. As J. Edgar Hoover, one of the best authorities has indicated, referring to delinquents, "The actions of the majority of them were, and are, directly related to the conduct of their parents." Yes, crime begins at home.

Now, my brethren and sisters, as Latter-day Saints, what should be done? What can be done? I am sure we all agree that no nation ever rises above its homes. This Church will never rise above its homes. We are no better as a people than are our firesides, our homes. The school, the church, and even the nation, I feel confident, stand helpless before weakened and degraded homes. The good home is the rock foundation, the cornerstone of civilization. It must be preserved. It must be strengthened.

There has never been and there never will be a satisfactory substitute for the home established by the God of heaven. If this nation is to endure, then the home must be safeguarded, strengthened, and restored to its rightful importance.

May I suggest, in the few moments remaining, five simple things that, I believe, we might well give attention to, as some of the needs of our homes today:

First of all, I am convinced, my brethren and sisters—and this is no reflection on our devoted mothers, who spend day after day, week after week, obediently serving their families—but I feel sure that one of our greatest needs is more time of parents in the home. Youth of the Church and of the nation need more than physical comforts. We will need to leave them more than lands and stocks. They need more than a modern automobile and a lovely modern building to live in. There is no satisfactory substitute for mother, and no one can take care of her chil-

dren as she can. No so-called social obligations, social enticements, or outside interests should impel any mother to neglect the sacred charge which is hers of caring for her own flesh and blood. Her first loyalty in the eyes of God is to her Church and her family. I feel confident that while civic and social activities may return much good, she will serve her community and her nation best, if she first devotes herself to the needs of her own children.

Second, and this was emphasized this morning by Brother Cowley, we need daily devotion in the home. We need to return to the practice of family prayer, secret prayer, the old-fashioned practice of devotion in the home daily, night and morning, the singing of hymns, the reading of the scriptures. How much more happiness there would be, how many fewer divorces there would be, if these simple practices were followed as was the custom in the pioneer home, as well as in the early days of this country, according to the diaries of our early founders.

Third, I think one of the great needs is more parental instruction in life's problems. I know there is a tendency for parents to shrink from this responsibility, the instructing of their own children in the problems of sex, the relationship with other young people, the problem of dating, and all of the many temptations that confront a growing boy and girl. These instructions should not be left to the school or to a class in sociology. The safest place, the best place, to give this vital counsel, these sacred instructions, in matters of moral purity should be in the home on a basis of confidence between parent and child. As parents, we should instruct our children. The sacred books of the ancient Persians say: "If you would be holy, instruct your children, because all the good acts they perform will be imputed unto you."

Fourth, I believe there is a great need, my brethren and sisters, for family recreation and cultural activities together. We should do things together as a family. It may mean a reduction

In participation in women's clubs, in men's clubs, but if families could only seek their recreation and cultural activities more as a family unit, I am sure that untold benefits and blessings would accrue. A little boy was asked only this last summer, after he said he was going to a summer camp, "What is a summer camp?" And he answered, "Those places where little boys go for mother's vacation." Let us take more of our vacations together as families. Can we have a weekly evening at home, as has been admonished and counseled for years by the First Presidency of the Church? More wholesome activities together is a great need of the families of America.

And fifth, we need a closer parent-child relationship. This is closely related to the other four matters. One of the greatest needs of our young people is a closer, more frequent companionship with father and mother. There is no satisfactory substitute. I was thrilled some time ago, as I picked up a paper in the East and read an account of a letter which a rich industrialist had sent to his son, his sixteen-year-old boy, as a Christmas present. This man could have given his son anything that money could buy—an automobile, a yacht, I guess, if he wished. But when the boy came down from his room Christmas morning and went over to the mantel where he usually found his present, there was an envelope, a plain envelope with his name on it, and he opened it and read:

"To my dear son:

"I give to you one hour each weekday

and two hours of my Sundays to be yours to be used as you want it without interference of any kind whatsoever.

"Lovingly,
"Dad."

As I read that, I thought, what a wise father, and what a fortunate son! Yes, that is what they need.

God bless us, my brethren and sisters, that we may give personal attention now to these vital matters:

More time of parents in the home

Daily family devotion in the home

Parental instruction in life's problems

Family recreation and cultural activities together

A closer parent-child relationship

May we be faithful to this great obligation of parenthood, this sacred obligation, that we may build our homes solidly upon eternal principles, that we may have no regrets. May we never be recreant to the great trust which has been imposed in us. May we always keep in mind that these spirits that have entered our homes are choice spirits. Many of them have been born under the covenant. As we look into their faces and contemplate their needs, we might well consider that some of them were probably choicer spirits up there than we were. It is a grave responsibility. May we not shirk it.

God bless us in our homes and in all our worthy endeavors. May we carry with us from this conference the instructions given and put them into practice in our homes I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

IT HAS been my privilege, for seven years now, to serve on the First Council of the Seventy with Elder Richard L. Evans, and I think I can certify to you from personal knowledge, born of that association, that Brother Richard is a man of great ability and

devotion to the cause of Christ. He supports and sustains the brethren and the programs of the Church, and, I am persuaded, has a great mission to perform in his new and high calling.

I think, perhaps, there is scarcely a name in the Church more widely known

and heralded than his; and in the field of his especial talent and assignment, that of radio, he approaches as near the indispensable man as any man could. For myself, and I am sure, speaking also for the other members of the Council, we are pleased with the selection that has been made and give him, as we do all the brethren who sit on this stand, our united support and love and affection.

Brother Hugh B. Brown and Brother Marion D. Hanks, as yet, I do not know well, but with the rest of these brethren, and with all of you, I extend a welcome hand of fellowship.

I have had it in my heart for some time, if the Spirit would give me utterance and direction, to say a few words in this great conference about that faith which leads to life and salvation and without which no man can be saved in the kingdom of God.

Briefly, speaking in outline form only, I would like to suggest:

First, what faith is.

Second, how faith may be gained.

And third, the test whereby it may be known whether we have gained faith in sufficient measure to justify a hope of life and salvation.

The Prophet Joseph Smith taught, as may be found recorded in the *Lectures on Faith*—which lectures I commend to all men—that faith is the first principle in revealed religion, that it is the foundation of all righteousness, that it is a principle of power. He taught that faith is the assurance which men have of the existence of things which they have not seen, that it is the moving cause of all action in intelligent beings, and that it is the first great governing principle which has power, dominion, and authority over all things.

He gave this formula whereby men may exercise faith in God unto life and salvation:

First, we must believe in God, and that means in the true and living God, the Being who actually exists and is our Father in heaven, in whose image we are created, and who by his grace

and because of his desire to see his children gain salvation, appeared in our day, with his beloved Son, to usher in this great work.

It is not sufficient to believe in a god of wood or stone, one that has been created by men, or to believe in the god described in the creeds that have been created by men. We have to get to the truth if we are to have faith.

Faith is founded on truth. It was Alma who said that, "... if ye have faith ye hope for things which are not seen, which are true," (Alma 32:21) and so, without truth, there can be no faith.

The second requisite in gaining faith is to have a correct idea of the character, perfections, and attributes of God. The Prophet summarizes the character of God in these words, and I think every member of the Church ought to memorize them:

First, that he was God before the world was created and the same God that he was after it was created.

Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be so to everlasting.

Third, that he changes not, neither is there variableness with him, and that his course is one eternal round.

Fourth, that he is a God of truth and cannot lie.

Fifth, that he is no respecter of persons;

And sixth, that he is love.

Then the Prophet gives the attributes of God, also six in number, as follows: knowledge, faith or power, justice, judgment, mercy, and truth. The perfections of God are given as the perfections which attach to the attributes of his nature.

Then the third requisite for gaining faith unto life and salvation is so to live that we have the actual knowledge that the course of life we are pursuing is in harmony with the divine will.

I suppose there are many people in the Church who have a measurable

knowledge of the attributes of God. I think there are even more who have a correct idea of his character and of his perfections. And I am sure that nearly all, perhaps all in the Church, believe in him as the personal Being who actually lives. But the place where we fall down in acquiring faith, faith unto life and salvation, is in that we do not order our lives in such a way that we have the assurance that our conduct is in harmony with the divine will.

Faith comes by righteousness, and without righteousness and obedience we cannot have the measure of faith that will save us.

Now the test whereby it may be known whether we do have faith is very simple. It is the eternal truth proclaimed by the Lord when he said: "And these signs shall follow them that believe." (Mark 16:17.) If we have faith, there will be signs. If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles. Where there is faith, there will be apostles and prophets; there will be the authority of the priesthood; there will be the knowledge of God and the organization of the kingdom of God on earth.

Now, I suggest to you that faith is the great foundation upon which we must build: faith in God, faith in

Christ, faith in the restored truth and in the living oracles who direct the kingdom under the Lord in our day.

By faith all things can be done. There is nothing too hard for the Lord, and if we have faith, we can do whatever is requisite, according to his mind and will. By faith the worlds were made; by faith the elements can be controlled, rivers turned out of their courses, mountains removed. By faith we can have angels minister to us, see our sick healed, and the dead raised; and what is more important than all this, by faith we can live so as to become the sons of God and be joint heirs with Jesus Christ, entitled to receive and inherit and possess, as he has done before, the fulness of the kingdom of the Father.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie, of the First Council of Seventy, has just concluded speaking. The Choir and Congregation will now sing, "Redeemer of Israel," conducted by J. Spencer Cornwall, following which we will hear Elder Elray L. Christiansen, Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I REMEMBER that we used to come in from the mission field, and somehow we gave a ten minute talk each time the conference convened, and for three times in succession, somehow, I was in this position—the very last speaker before the summary remarks of President Grant. On one occasion I felt to say this: that I had never had a headache to speak of, I had never had a pain, I had never been to the hospital, but I knew what it meant to suffer. I have

experienced that, to a degree, during the past three days.

I think in all my experience in temple work, where four thousand couples knelt before the altar at which I officiated, the most thrilling thing was to have the parents, the brothers and sisters, and the in-laws, in addition to the friends assembled in the temple on the day of the marriage of their loved ones who had achieved so much in the early years of their lives and had prepared and

Sunday, October 4

Third Day

qualified themselves to come into the house of the Lord, and there receive their great and eternal blessings. It seems to me that if we intend to be together as families and associate as such in the life to come, that it is necessary for us to get a little experience in being together while here on earth. I was glad to hear Brother Benson speak of family recreational activities, but I think that the most fitting place for families to gather is in the temples of our Lord. If they will do so, often enough, it will help to keep them in line of duty and in a spiritual frame of mind and attitude which is conducive to successful living.

It was always pleasing, I say, to have the parents come to the temple with their children. And now, as I have visited stakes and missions, I have been greatly satisfied in my heart and made to rejoice because many of these same young couples have come to me and with happiness written on their faces, saying: "Do you remember us? We were married in the temple. These are our children. Aren't they wonderful?" Such an experience has been mine in every stake where I have yet gone as well as in every mission that I have visited. To have those young people, after having gone to the temple, living now as they should and active in the Church, even though they may be attending some university far away from home, come and make a sort of report that they are doing well, that they are active and that they are living the gospel and doing all the things they were asked to do in the temple, has been satisfying, indeed, to me.

The picture of these young couples expressing their joy and happiness in their associations and in their anticipation of eternal joy can be contrasted with one case that came to my attention. A young woman of our Church wrote me a letter asking for advice. She said, "I was born in the Church, but I fell in love with a fine young man who did not belong to our Church. We decided finally that we would marry. As

we talked it over, we decided that even though our religious beliefs were entirely different, neither of us would impose our beliefs or practices upon the other, that we would leave each other free to worship and to believe as each saw fit." She said, "This went along all right until our baby came. When I wanted to have it blessed in our Church, or branch (she was in a far-away city at the time), my husband objected, and he had the support of his mother and others who insisted that our child be christened in their church. My heart is broken." She ended her letter with this question, "What would you suggest?"

Well, I was dumbfounded to know what to suggest at that point in her experience, my brothers and sisters. I thought, surely somewhere along the line some of us had failed to suggest and to advise and to counsel this young woman long before she got into this situation. She, like others in like circumstances, had thought that everything could be "worked out later."

What I shall say today is said with a hope that others may avoid getting into such a difficult situation in this very important event in their lives—that of choosing a companion in marriage. How will this young woman now obtain the blessings that are promised to the faithful children of God? How will she obtain her eternal blessings? How will she be assured the association of her husband and of her children and of others that are dear and close to her?

Parents, bishoprics, and all agencies in the Church, and officers and teachers in the various classrooms are responsible to see that boys and girls do not get so far away from us that they marry out of the Church. Even though there are fine, wholesome, wonderful people outside the Church, nevertheless, when we engage in marriage with them our divine destiny is imperiled!

To preserve the family relationship here and hereafter is one of the great and important purposes of life and of

the gospel. That such relationships and associations hereafter should be possible, is consistent with reason. All righteous parents, all righteous people have a natural, inborn desire to associate forever with those whom they love, but it is consistent also, my brothers and sisters, to believe that we must conform to the laws of God which make such associations possible! This is clearly stated in the revelations that have come to us in this day. I read from the 131st Section of the Doctrine and Covenants:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And that is what we are speaking of:

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Death does not separate husbands and wives who are united by the power of our Father in heaven in his holy temples. It does not take the children from the parents because these children are born under the covenant and the parents have a right and a claim on them in the life hereafter.

President Brigham Young made this very clear when he said:

"When a man and a woman have received their endowments and sealings, and then had children born unto them afterwards, those children are legal heirs to the kingdom, and to all its blessings and promises, and they are the only ones that are on this earth." (*Discourses of Brigham Young*, p. 195.) Yet, I have heard persons say to me, surely, a just God would not want marriage to terminate with this life, and I have agreed with them. The Lord does not want that to be. That is why he has instituted this principle of eternal marriage and has given to man here upon the earth the power, the authority, and the keys to seal upon the earth

and have it sealed and ratified in the heavens. (See D. & C. 132:3-8.)

Yes, he is a God of order, not of confusion. He has said that all who would have a blessing at his hands must obey the law upon which that blessing is predicated, and so all of us who would have the association, one with the other hereafter, must receive it through the obedience to the law which makes it possible.

My, what disappointment, what regret, what remorse will be felt by those of us who should, because of neglect or indifference, fail or refuse to enter into the marriage covenant according to the way God has designed it! To refuse to enter into such a covenant would end with this life, the associations as husband and wife.

If, after we have received our endowments in the temple and have entered into the covenant of marriage, we refuse to do what the Lord has prescribed that we do, live according to his laws and "abide in my covenant," as he says, if we fail to do that, then we are in danger of losing the blessings which are promised and which can be realized only upon our faithfulness.

Now, in contrast to the remorse that will come to those who see their mistakes too late, what joy and what happiness await those who come forth in the "resurrection of the just" to find their companions by their side, their children, and their grandchildren perhaps, all of them having qualified while on earth for the greatest of all the gifts of God—eternal life and exaltation in the kingdom of God.

When we think that this greatest of all gifts, this power to have eternal happiness and joy and association with those we love most, is possible for all of us, how foolish, how frail, and how unwise we are if we pass by the opportunity to make these ties binding in the next life.

By example and by precept, parents should show the importance of the temple and of temple work. I have always felt that it is well for children to ob-

serve their parents hustling about getting ready to go to the temple, to do work for the dead; to see them preparing their temple clothing; to note that emphasis is given to genealogical research and temple work. I think that is all conducive to good. Children then will inquire of their parents why this is so important and the parents then have the opportunity to explain these grand and glorious principles in terms that are understandable to their children. With such help children will have a desire to go themselves to the temple.

Now, the Doctrine and Covenants is replete with the word of the Lord, saying that the obligations and covenants that we enter into for this life that are not sanctioned and entered into by the laws of God, end with this life. But it is equally plain when it states that those who do enter into covenants of marriage and sealings in the temples of the Lord shall pass by the angels and the gods and the sentinels and go on to their exaltations and have glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of their seeds forever, and that such a marriage will be in full force when they are out of this world.

Oh, how I wish we could teach that to the people of the world, and especially to our own people, so they may

not lose the glorious blessing and associations promised to the faithful children of God.

God bless us, my brothers and sisters, that as parents we may teach our children early in life to walk uprightly before the Lord and help them to understand these principles before it is too late.

I pray that we may do this, in wisdom and in love, and in kindness, and prepare them and point them toward the temple and temple marriage as soon as they are able to understand what we say. I testify that this work is true, that the power to seal is upon the earth, and that these men who sit before us here have the keys and the authority to act in the name of God and seal upon the earth and have it ratified in the heavens. Thus I testify because I know it is so. I do it humbly, and in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

We have just heard Elder ElRay L. Christiansen, Assistant to the Council of the Twelve. Elder Evans, whom you know and have known because of his work on the radio and his service in the stakes, and whom the entire nation knows,—Richard L. Evans,—will now speak to us, and he will be followed by Elder Marion D. Hanks of the First Council of the Seventy.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

I PRAY that I may be given utterance in that which I should briefly say.

I have frequented these beloved walls for a period now approaching a quarter century in many situations and assignments. But this is the most difficult thing that I have here had to do. It seems that this chapter was not in the script which I had written for myself.

In the brief, but in some respects too long a time since first I became aware

of this possibility, I have measured the full measure of my life many times over. There are those here who know much better than I the weight of this work. There is none here who knows better than I my own limitations, inadequacies, and imperfections, and the feeling of smallness which I have. But if you and my Father in heaven will accept me as I am, with your help and his, I shall earnestly endeavor to be better than I am or have ever been.

I should not want to pass without thanking God for a noble father whom I never knew; for a blessed mother who, in her widowhood, reared nine of us, and faced her problems on her knees in prayer and on her feet gloriously in courageous action; for brothers and sisters, who with their children, I have had no cause but to be proud of in their faith and their awareness of their responsibilities in life.

I thank him for the choice and lovely girl who has been by my side for twenty years and for the four sons that are ours. I pray for them, for their generation, and for youth everywhere, for their guidance in the ways of truth and righteousness. I pray for their generation, that they may know of the promise of the future, that despite all uncertainties there are glorious certainties that transcend them all, as President McKay noted in his opening address.

I would say to their generation: be prayerful, keep the faith, avoid cynicism, be not shaken by the waves of controversy and confusion which sweep over and are quickly spent, while the truth remains forever.

This is a gospel not of despondency and discouragement, not of ensnaring technicalities, not of quick condemnation, but as President Clark suggested so beautifully in his utterance last evening, it is a gospel of hope, of happiness and of helpfulness, of peace and of promise.

There is no act of man, nor any combination of men, despite what passing troubles they may bring upon this earth, who can thwart the purposes of our Father in heaven, nor stay him in his plans to bring to pass the immortality and eternal life of his children, and I thank God for it.

As to these, my brethren, they know of my affection for them—President McKay, President Richards, President Clark, President Smith, President Young of the First Council of the Seventy, Bishop Wirthlin, all others here, each of whom I could name with some point of affection and distinction. No one could be to any man more considerate

or gracious or kindly than they have been to me.

I shall miss some of the intimate associations with my beloved brethren of the First Council with whom I have sat for fifteen years. God bless them.

I wish I had had some greater part, or some part at all, in the making of this choice young man who has been sustained by you to sit with the First Council of the Seventy, Brother Marion D. Hanks. He is a man of courage and of faith, and I love him; and you who do not know him will learn to love him. Likewise Brother Hugh B. Brown, with his great gifts of utterance, will give sincere service to the Church.

May I leave with you the witness of my very soul that God lives; that Jesus the Christ is the Only Begotten of the Father in the flesh, our Savior and Redeemer; that the Father and the Son did appear in this dispensation to the Prophet Joseph Smith, and that he and all in line of succession, including our present President McKay, have held the keys and the powers of the priesthood, and do unto this day.

President McKay, I pledge my love and loyalty, and all that is good or useful in me, with gratitude to you for many kindnesses and considerations and for your confidence.

I beg of you, my brethren and sisters, your confidence and help.

May God bless each and all of us in the things we need most, in understanding and peace and joy in living, and in the realization of our highest possibilities here and hereafter, in the name of our Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans, whom you have this day sustained as a member of the Council of the Twelve, has just spoken to us. We shall now hear Elder Marion D. Hanks, whom you have sustained to fill the vacancy in the First Council of the Seventy made by the calling of Elder Evans to the Twelve.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I AM humbled and honored beyond my capacity to express by this calling and assignment. In the past five years, during which I have followed after the footsteps of Brother Evans on Temple Square, I have had a great many occasions, hundreds of them, to stand behind this pulpit and to welcome to our city, into this great building, thousands of guests who have come here to learn of us and to hear our story. I have always done so humbly, but I assure you that I have never felt in doing it as humble as I do today.

In the few brief moments that I shall stand here, I should like to pay tribute to a principle as I pay my respects to a few people to whom it is in my heart today to give thanks. The principle I should like to suggest is one so basic and so simple that each of you knows it, and yet so important that scarcely anything we might say would supersede it, and that is that the gospel of Jesus Christ is a personal thing, a very personal thing.

We talk in multiples, and we think in numbers, and we teach classes with many people in them. We direct guide tours where there are large numbers. But always there is the simple truth which we must understand: that the gospel of Jesus Christ is God's plan to get us home individually; and while we may teach classes, and while we may hold cottage meetings for groups, people come to faith and convictions individually. They enter the waters of baptism individually; individually they receive the blessing of the imposition of hands by those who have that authority; and when they seek to get acquainted with their Father in heaven, and to go to the place he would like them to be, they do it individually.

President McKay is honored by this congregation and his people beyond my efforts to add or augment, but I should like to say of him this one thing: Within

the last two weeks, a call came from his office inviting us to meet a Protestant clergyman who was visiting in our city. As he directed, we walked up the street and met President McKay about halfway. He brought with him this good man of another faith who had come here to visit us and to learn a little about us.

President McKay brought him personally, having spent a good deal of time with him, and turned him over to us, and we brought him here to this building and spent some more time telling him our story, but the thing he wanted to talk about most was how a great man so busy, so very busy, had taken time to give him the personal attention he had received from President McKay. When I received a note of thanks from this clergyman last week, saying about the same thing, I said to myself, "How unwilling have you been to take as much time as you have needed, or been offered opportunity to take, to bless many, while President McKay, with all he has to do would take and has taken the time."

I should like to pay a moment of tribute also in reference to the general theme of these few remarks, to the people who serve on these grounds and with whom it has been my privilege to spend much of my time for five years, particularly to Brother Evans who has no need of my further tribute in your minds, I know. I should like to have it known here that I have as much love for him as my heart has capacity to offer. The greatest thing that has come into my life in my mature years has been the privilege of enjoying his confidence and spending time in his company.

I should like to pay tribute to the people who do the work on Temple Square, who greet, and in an individual manner teach and love and take to their homes many who come here. I should

like to pay tribute for a moment also, in the same vein, to the youth of this Church with whom I have spent the major portion of my short life, and I should like to say that I have all the faith and confidence in them which it is in my power to possess.

I have had the privilege of teaching them for a number of years now at high school and institute level. I wonder if you know how faithful they are. Do you know, for instance, that in this very city for a number of years large groups of these young people have been coming at seven o'clock in the morning to learn the story of the Book of Mormon and to read that great book together in seminary gatherings? This activity has spread to California where thousands of fine young people are meeting the same test.

I have spent some time in the service. I have spent a good deal of time in the missionary field, and wherever I have gone, I have felt it in my heart—although there are some who are not what they ought to be, I know that—that there never has existed on the earth, a more righteous and excellent and loyal group of young people than these who are ours to teach and to take care of, and I honor them. When they come up to me and tell me occasionally, as they have done this morning on these grounds, that they appreciate what little I have been able to do in their lives, I rejoice, and my heart fills.

I would like to take just a moment to pay tribute to those who teach the youth of the Church in their religious education classes. While they are not always understood and while they are criticized

to some extent, their job is difficult, and I want to express my own faith in them, and my conviction that there is no body of men more faithful, more loyal, and more able to support these brethren whose job it is to lead this Church. I am proud to have been numbered among them.

Finally, may I pay tribute, as I feel I must on this occasion—and I perhaps will not have it or take it here otherwise, to my own family; to my father, whom I did not know—he passed away when I was a baby; to my angel mother who reared six of us under conditions very much like those Brother Evans' mother endured and braved; to my brothers and sisters, each of whom I love, and who have given service to this Church; to my beautiful wife who has stood at my side during many hours of activity in the Church; and to my lovely children.

I should like, too, as I leave this pulpit, to say to you that I do not come to this position faultless. I have been at times a little critical of some people in some instances. I do not feel critical today. I have been impatient. I do not feel impatient today.

I do ask God to bless me, that my efforts might be of some value to him, to these brethren, in forwarding a work which I know to be true, which I have spent my young life trying to forward in this earth because I know it to be true. I ask God to help me as I in humility seek to do a job which seems to me at this moment to be beyond my poor capacity to do, and I humbly pray it in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

WE HAVE just listened to Elder Marion D. Hanks, whom, as I stated a few moments ago, you have this day sustained as a member of the First Council of the Seventy.

Messages of appreciation of the television service rendered this forenoon to the people of the Northwest and on the

Pacific Coast, still come in. Knowing your interest, I will read two more.

This is from Seattle, Washington, signed by Wilford H. Payne, Seattle Stake: "Please accept appreciation of the first television broadcast conference session to Saints and friends in the Northwest."

Sunday, October 4

Third Day

From Los Angeles, signed by the President of the California Mission, Bryan L. Bunker: "Televised conference messages received perfectly. Marvelous missionary opportunity in the future. Gratefully, President of the California Mission."

And now at the conclusion of this great conference, may we express again the gratitude of our hearts to these men, and companies, who have so graciously contributed of their means, with so little expense to the Church, to broadcast by radio and by television, the proceedings of this great conference. We want them to know that you and the Church generally deeply appreciate their co-operative efforts.

EXPRESSES APPRECIATION

We express gratitude, also, to the public press. I want to name especially the reporters on our papers, who have given such accurate and careful, complete accounts of the various meetings, speakers of our conference since last Wednesday, including the great Relief Society conference.

We wish to express appreciation to the audience here in the Tabernacle, your responsiveness and your reverence, may it be an example to the audiences, to the congregations throughout the Church when they enter our places of worship: Very little moving about, no leaving of the services; I have been favorably impressed and commend you.

We appreciate the co-operation of our city officials, their ready and efficient service, wherever it is needed; our traffic officers in handling the crowds. I have noticed new precautionary measures taken and the presence of the members of the police force on the corners, courteously, carefully protecting the crowds surrounding this block and throughout the city.

We wish to mention again these beautiful flowers sent from Oahu and others furnished by our local florists. We appreciate our singers, and although we have already expressed it to each choir, I repeat again your appreciation

of the Relief Society Singing Mothers, the members of the Swiss-German Choir, the Men's Chorus, who rendered such good service last evening in the Tabernacle, and finally, and of course, not least, the members of our Tabernacle Choir. To all of these and to all others, including our ushers, we extend heartfelt appreciation.

And now, this great conference draws to a close. Our anticipation, our hopes, our prayers that it might prove to be uplifting and inspirational, have been realized, and for that we are grateful to our heavenly Father, grateful for the inspiration he has given to the General Authorities who have spoken to you. What great messages they have given to us and to the world! Truly, our hearts have been filled with gratitude that the Lord has magnified each one, to the end that his word has been spoken.

In conclusion, may I leave just one closing thought. This Church of Jesus Christ commonly known as "Mormonism," is in the world to make people happy. Happiness is the end, really, of our existence. That happiness comes most effectively through service to our fellow men, and the Church is the most effective means in the world through which that service may be rendered.

There is no happiness without peace. Today, the President of the United States, his Cabinet, Congress, the Senate, the House of Representatives, the Judiciary, are all seeking peace in the world. Nations are longing for it. Mothers and fathers, grandmothers and grandfathers who have children and grandchildren in the armed forces are praying daily that we might have peace.

Peace is the message that came when the Savior was born a Babe in Bethlehem. It was heralded by the angel choir, singing, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

"Peace," he said to his disciples toward the close of his ministry, "These things I have spoken unto you, that in

me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

After his resurrection, when the doors were closed and the ten disciples were in session, as he greeted them, his first salutation was, "Peace be unto you." (*Ibid.*, 20:21.) And eight days later, when the eleven were there, the same salutation, "Peace." (See *Ibid.*, 20:26.)

What a glorious thing it is, brethren and sisters, and this is my message: Peace cannot be found in external things. Peace comes from within. "There is no peace except by the triumph of principles," said the wise Emerson. Peace is within the individual soul. There is no peace when one's conscience is seared or when one is conscious of having committed some untoward act.

There was certainly no peace in that young girl's soul who came and confessed the other night, fearful of the disgrace she had brought upon her loving parents, fearful of how she could again meet the world. She was experiencing the pangs of retribution—the antithesis of peace.

Peace springs from righteousness in the soul, from upright living. If we are going about in the world to establish peace, let us begin at home, first with each individual. If you want peace tonight, remember yours is the responsibility to obtain it, and it is my responsibility, and it is your privilege and mine to attain it.

Certainly, let us establish peace in our household. We are sending out missionaries, it is true, to proclaim peace and universal brotherhood. That is one great mission of our Church. May all the world recognize it and co-operate with us in spreading the glad news, the glad tidings of great joy. That is the paramount purpose of our missionary work. May God guide the boys and the girls, the young men and women who go out, receiving their own expenses or receiving support from their parents, in thus proclaiming peace to a disturbed

and unsettled world. What a glorious concept, but let us set the example by having peace in our homes.

Paraphrasing the author of *The Simple Life*: "Let our homes become sanctuaries for ourselves." (I commend the appeal made by Elder Benson.) Sanctuaries! A sanctuary is where we have peace. May our homes become warm nests where children may be protected and grow into noble men and women; where love may find privacy, old age repose, prayer an altar, and the nation a sure source of strength and perpetuity.

With all my soul at the close of this great, inspirational conference, my dear fellow workers, I say God bless you, that in your hearts and in your homes you may have peace. I say to all our friends who have been listening in, may the peace that comes from obedience to the gospel of Jesus Christ find lodgment in your hearts, through your acceptance of the truth.

May the spirit of peace be poured out upon all nations, that the threatening clouds of destruction may be dissipated, and the sunshine of peace shine once more all over the world, I pray in the name of Jesus Christ. Amen.

Singing by the Choir, "Hallelujah Chorus," (Messiah).

President David O. McKay:

The Conference of the Deseret Sunday School Union will convene in the Tabernacle tonight at 7:00 o'clock. Officers and teachers are requested to be present, and the public cordially invited.

President Elwood J. Corry of Cedar Stake, will now pronounce the benediction.

Elder Elwood J. Corey, President of the Cedar Stake, pronounced the benediction.

Conference adjourned for six months.

Sunday, October 4

Third Day

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall and Richard P. Condie, conducting.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening, J. Spencer Cornwall conducting.

The Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting, presented choral numbers at the Friday morning and afternoon sessions.

A choir consisting of the German-

speaking members of the Church in Salt Lake City furnished the choral music for the Saturday morning and afternoon sessions, Elder Heinz Rimmasch, Conductor.

J. Spencer Cornwall directed the Tabernacle Choir and Frank W. Asper was at the organ, on the *Tabernacle Choir and Organ* broadcast, and also on the *Church of the Air* program.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference.

Index

	<i>Page</i>
Anderson, Elder Joseph	4
Authorities and Officers Present	1
Authorities and Officers Sustained	117
Bennion, Elder Adam S.	109
Benson, Elder Ezra Taft	120
Buehner, Bishop Carl W.	60
Changes in Church Officers, and Stake, Ward and Branch Organizations	4
Choir and Organ Broadcast	94
Christiansen, Elder ElRay L.	125
Church of the Air	90
Clark, President J. Reuben, Jr.	38
Clark, President J. Reuben, Jr.	83
(General Priesthood Meeting)	
Clark, President J. Reuben, Jr.	117
(Presentation of General Authorities and Officers)	
Cowley, Elder Matthew	106
Evans, Elder Richard L.	94
(Choir and Organ Broadcast)	
Evans, Elder Richard L.	128
First Day—Afternoon Meeting	19
First Day—Morning Meeting	3
General Authorities and Officers Present	1
General Authorities, Officers and Auxiliary Officers Sustained	117
General Priesthood Meeting	73
Hanks, Elder Marion D.	130
Hunter, Elder Milton R.	46
Isaacson, Bishop Thorpe B.	27
Ivins, Elder Antoine R.	44
Kimball, Elder Spencer W.	51
Kirkham, Elder Oscar A.	50
Lee, Elder Harold B.	23
Longden, Elder John	66
McConkie, Elder Bruce R.	123
McKay, President David O. (Opening Address)	5
Temple Construction 5, Stake Missionary Work 6, Youth Program 6, Unification of Church School System 6, Passing of Two General Authori- ties 7, Commendation of Teachers and Church Groups 7, The Kingdom of God or Catastrophe 7, What Men Think 8, Four Fundamental Truths 9, Value of Noble Thoughts 10, Two Great Commandments 10, Change Men's Hearts 11, Lesson for Youth 11.	

	<i>Page</i>
McKay, President David O. (General Priesthood Meeting)	87
Excursions 88, On Soliciting Funds 88, How to Obtain a Testimony 88.	
McKay, President David O. (Closing Address)	131
McKay, President David O.3, 4, 5, 12, 16, 18, 19, 23, 31, 32, 36, 37, 38, 40, 44, 46, 49, 51, 56, 57, 60, 63, 66, 69, 72, 73, 83, 87, 90, 95, 96, 103, 106, 115, 116, 119, 125, 128, 129, 131, 133.	
McKay, Elder Thomas E.	40
Morris, Elder George Q.	104
Moyle, Elder Henry D. (Church of the Air)	90
Obituaries	5
Petersen, Elder Mark E. (General Priesthood Meeting)	74
Presentation of General Authorities and Officers	117
Priesthood Meeting, General	73
Richards, Elder LeGrand	78
(General Priesthood Meeting)	
Richards, President Stephen L.	85
(General Priesthood Meeting)	
Richards, President Stephen L.	97
Romney, Elder Marion G.	34
Second Day—Afternoon Meeting	56
Second Day—Morning Meeting	37
Smith, Elder Eldred G.	31
Smith, President Joseph Fielding	57
Sonne, Elder Alma	33
Spoken Word, The	94
Stapley, Elder Delbert L.	69
Sustaining of General Authorities, Officers and Auxiliary Officers	117
Tabernacle Choir and Organ Broadcast	94
Third Day	90
Third Day—Afternoon Meeting	115
Wirthlin, Bishop Joseph L.	12
Young, Elder Clifford E.	20
Young, Elder Levi Edgar	63
Young, Elder S. Dilworth	17

Education Lives As Long As You Read GOOD BOOKS

The Gospel and Man's Relationship to Deity.....\$1.50

B. H. Roberts

New Witness for Christ in America

Francis W. Kirkham

Volume I\$2.75

Evidence of Divine Power in the "Coming Forth" of the
Book of Mormon

Volume II\$2.75

Attempts to prove the "Book of Mormon" man-made

Witnesses of the Book of Mormon\$2.75

Preston Nibley

Doctrine and Covenants Commentary.....\$5.00

Joseph Fielding Smith

Autobiography of Parley P. Pratt\$3.00

Key to Theology\$1.50

Parley P. Pratt

J. Golden Kimball\$4.00

Claude Richards

New Witness for God—Vol I, II, III\$2.50

B. H. Roberts

Each

ALL PRICES ARE SUBJECT TO CHANGE WITHOUT NOTICE

DESERET BOOK COMPANY

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

44 East South Temple Street, Salt Lake City 10, Utah

Some Suggestions for Your Church Library

Books of lasting inspiration by our Church leaders

On the Way to Immortality and Eternal Life..\$3.50
J. Reuben Clark

Priesthood and Church Government\$2.50
John A. Widtsoe

Teachings of the Prophet Joseph Smith\$3.50
Joseph Fielding Smith

Essentials in Church History\$4.00
Joseph Fielding Smith

Gospel Standards\$2.25
Heber J. Grant

Sharing the Gospel With Others\$2.50
George Albert Smith

Word of Wisdom\$2.75
John A. Widtsoe

Discourses of Brigham Young\$3.00
Compiled by John A. Widtsoe

The Spoken Word\$2.00
Richard L. Evans

Unto the Hills\$2.00
Richard L. Evans

This Day and Always\$2.00
Richard L. Evans

At This Same Hour\$2.00
Richard L. Evans

Tonic For Our Times.....\$2.50
Richard L. Evans

ALL PRICES ARE SUBJECT TO CHANGE WITHOUT NOTICE

DESERET BOOK COMPANY

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

44 East South Temple Street, Salt Lake City 10, Utah